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METHODIST REVIEW

JANUARY, 1922

THE CHRISTIANITY OF DANTE

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THE soul of Dante cannot be adequately understood if it is not considered from that point of view which by common consent seems the most just and which certainly would be most pleasing to Dante himself, that is, from the religious standpoint. Instead, in his own country especially, Dante is thought of as a poet pure and simple; students wish to see in his Divine Comedy nothing but a work of art; even the philosopher Benedetto Croce has recently defended this attitude.

I believe this to be an erroneous idea, resulting from an incapacity, common in Italy and evident in all the works of Croce and his followers, to comprehend the religious fact, that is, to consider religion as the primal impulse which has inspired the greatest masterpieces of all ages, among which is the Divine Comedy.

Consider, for example, as a pure and simple work of art Greek tragedy, especially that of Æschylus, hiding the profound religious sentiment which animates it, and it is impossible to feel its beauty. Forget the Christian faith which pervades all the marvelous Messiah of Klopstock, and you cannot understand its invocation, its hymns, nor the trend of the poem.

I wished to say this by way of introduction, because in the criticism of to-day I find the tendency to detach a work of art from its source, to ignore, yes, almost even to deny the fount of the poet's inspiration. It is one of the consequences of the positivism which up to fifteen or twenty years ago dominated thought,

especially in Italy, and which has left so many traces not always easy to recognize. There is something of positivism in this desire to consider a work of art in itself alone, as one would consider a plant outside of the botanical laws which govern it. There is somewhat of positivism in the intentional incompetence to value the religious fact, reducing it now to art, now to philosophy, and denying to religion its own specific value.

I can understand this attitude when it is evident that the artist has used religion simply as a subject or a pretext to poetize or paint or chisel, as was the case, for example, with some of the painters and many of the poets of the *Cinquecento,* by whom the Nativity, the Passion, and other scenes were evidently used only as pretexts to create works of Art. Even more I would say that the greater part of Italian art from the fifteenth century on, and especially that which flourished under papal patronage, bears clearly the mark that the artist did not feel the religious verity, but used it only to supply a subject. Probably the continued contemplation of works of art on religious subjects which totally lack religious inspiration, has contributed to create in our criticism that religious insensibility of which I have been speaking.

One must know, then, how to distinguish. One must understand where there is and where there is not real religious feeling; where religion is a mere pretext or subject for a work of art and where it forms the essence, the very reason of its existence. We cannot consider as a religious work a Madonna of the *Cinquecento,* which is but a beautiful woman painted by a libertine or an unbeliever, nor can we consider as religious a sonnet on Jesus written by a worldling paid to compose it. But on the other hand we cannot consider as purely works of art a *Lauda* of Iacopone da Todi, all athrob with remorse and faith, nor a poem of Niccolo Tommaseo full of impulse toward God.

It is necessary, then, to distinguish.

To distinguish one must have in himself the religious spirit, that he may put himself in harmony with the soul of the poet when he received his inspiration. What is this religious fact, this movement of the soul which could bring forth this central idea of Dante's poem?

We may recognize it easily, for it is the central idea of Christianity; yea, it is the central idea of the work of Jesus himself—the redemption of man. This idea, I would almost say, is the soul of the Middle Ages. All the mysticism, all the mediæval asceticism has no other end but this—to free man from sin, to conquer in the fight with Satan, and to reconcile oneself with God. It would almost seem that the Middle Ages became insane on this subject, so tragic, so desperate is the strife of man against evil. The flesh must be tortured, stamped under foot, broken, until finally the soul might free itself from it and rise to God. Earthly life is but a series of insidious temptations among which the soul falls, and from which one must eternally guard oneself if he would be worthy to inherit eternal life. Man's fatherland is not this earth, the home of temptation and sin, but heaven toward which man aspires with all his powers.

This was the moral teaching of all the lives of the saints, of the mysteries and sacred drama represented in the churches. There is a representation entitled *The Comedy of the Soul* in which seems to be almost recapitulated all the mysticism and the morale of the Middle Ages. The Soul is tempted by the demon and is rescued by the three theological virtues, Faith, Hope, and Charity, which surround it and defend it against Sensuality, Desperation, and Hatred. Right is conquered, then comes God himself, who sends the cardinal virtues; the Soul raises a hymn to God and then is stricken by mortal illness and dies, pardoned by God.

From this deep sense of sin is derived that which is a characteristic of the Middle Ages, the vision of the world beyond. The Middle Ages are full of horrible descriptions of the places where the sinner will go after death: lakes of sulphur, valleys of fire or of ice, ponderous hammers, skeletons trembling with cold condemned to be nailed to the earth, hideous dragons, and the road leading always downward; these are found in the vision of San Patrizio, in the travels of San Brandano, in the vision of Tundalo and similar works.

All the Middle Ages up to the fourteenth century, up to the time of Dante, are full of this need of redeeming oneself, stimulated by terror of the fate that befalls the unredeemed. Now to

believe that a Catholic born and brought up with these ideas, among these sentiments, should not in any degree partake of them, would be to believe an impossibility; and to believe that from this world a Catholic could draw inspiration for a poem on Redemption and could work on that poem all his life long, during the sorrows of a long exile, without feeling powerfully the religious side of his work, would be to believe an absurdity. Dante, simply a poet, unmoved by powerful religious inspiration, is truly an historical and psychological absurdity.

Let us, then, consider Dante as a Christian poet, that is as the epitome and heir of all these mediæval traditions, and lo, by this one fact alone we must change our valuation of him. Because only as a Christian and a Catholic poet does he assume that which is his characteristic—universality.

Italians tend to consider Dante rather from a national point of view as the father of the Italian language, as their greatest poet, as the author of a stupendous work of art which is a mine of national history. All this is true, but it is too restricted a point of view. These are the criterions by which every people judge their greatest artists. But Dante is truly universal, not because he is one of the greatest poets of all times, but only for the reason that his theme is universal. Redemption and grace are problems not only of the Christian but of humanity; he embodies in himself universal sin.

Every one of us has one day found himself lost in the wilds of sin and has had to draw back before the wolf, has implored divine help and has received it. We all have in us something of Dante, not because he is a great poet, but because his soul is our soul. This is not true of the other great poets. We admire Goethe, but the soul of Goethe is not our soul. It is the rather peculiar type, the outgrowth of a certain time and place from which we feel ourselves apart. The same thing is true of every other great poet. We admire their works of art, but to the poet as a man we feel ourselves stranger. Often it happens, as with Homer, that no personality is felt, however much we admire the Homeric poems.

If we judge Dante's poem as art, we must often find it abstruse, pedantic, full of scholasticism and theology, strange-

nesses; but if we think of Dante as a Christian who struggled toward his own redemption, a man whom God saved from sin, we forget that he lived in 1300 A. D., that he lived in the midst of ideas very different from ours, and we feel him to be our brother.

What, then, is the Christianity of Dante? Upon this point there is special need to be clear lest we fall into equivocation. Dante certainly is Christian, and yet we Christians of to-day must exert ourselves to find our faith in him.

We conceive of Christianity as a life of the spirit, as an energy which gives a special accent to our lives and colors them, so to speak, in its own special way. For us who come after the Reformation, Christianity is more than ever "a religion of values." Therefore we find it difficult to conceive Christianity of the intellect rather than of feeling, verbal rather than spiritual, which is the type that we find in the Divine Comedy. To understand it we must make a long leap backward, remake as a background the history of humanity up to the end of the Middle Ages, and imagine ourselves in the time of Dante. And now we find ourselves constrained to modify from the very foundations not only our Christianity, but the very principles themselves of thought.

One of the strangest things which may be observed in the history of human thought is that which we might call mediæval philosophy. In almost all fields the Middle Ages is an epoch of transition and has not real spiritual anatomy. This lack of anatomy in philosophy is so evident, so strange, so complete as to cause wonder, because however much mediæval thought may at first glance seem to us original, certain it is that it is derived directly from the two great poles of Greek thought, Plato and Aristotle. In fact it is noted that in the Middle Ages all thought orientates itself about them; in the East, after Arab domination, about Aristotle, and in the West, after Scotus Erigina, about neo-platonism and Plato. What and how great deviations were suffered in this period from Greek thought it is not necessary to say. Suffice it to affirm that the Middle Ages did not have its own philosophy (so-called "scholasticism" is Aristotelian), but lived on thought of others; not having been able to create as the Greeks had done a soul of its own, it took the soul of others. Not being able to create,

it devoted itself to systemization. And the most strange fact is that this philosophy adapted itself so well to a religion fundamentally different from that which brought it forth. Platonism and Aristotelianism, incomprehensible except as the product of the Greek spirit, a pagan product, became the philosophy of a religion the antithesis of a pagan religion; to go even farther, it was Christianity itself, through theology, which caused these two elements to enter into the history of thought.

This transplanting of pagan thought into Christianity, this giving pagan form and system to Christian life is one of the greatest and most singular efforts which man has ever accomplished. It made possible continuity between ancient and modern thought, and therefore it is the foundation of our thought; but it has taken from the spirit that which is after all its most precious gift—autonomy, that is, inner creation or individuality. From this absence of individuality, from this ponderous effort at intellectual systemization comes forth scholastic and dogmatic Christianity which is the Christianity of Dante, comes forth in a word Catholicism, such as we to-day still understand it.

Certainly not everything in mediæval Catholicism is intellect or system. Alongside of this Catholicism whose substance is derived from history there is also a current which draws its substance from man, that is, the mystic current which forces itself to resolve philosophical problems, not in the logical, rational, intellectual way, but by the way of intuition or inspiration, of illumination, which says what it wishes. But this current does not form the substance of Catholicism, and it goes without saying that it was often fought as heretical.

Catholicism in its essence is construction, is system; it is a form within which the contents can be very varied; it is an edifice within which the rooms may be many and different. Its content is indeed varied. But it is the form which matters, it is the form which is essential, it is the form that one must accept and conserve. It is this need of systemization which sets itself against the free movement of the spirit. It is the great force of Catholicism and its essential difference from Protestantism.

It is useless to deny that without this formal essence, Catholi-

cism would lose the greatest part of its historic value. Paradoxically one could say that Catholic orthodoxy wages a continual warfare in defense of Aristotelianism.

Let us consider Dante then in the light of this constructive Christianity in which everything—faith, hope, charity, remorse, pity, grief and joy—acquires the right to live and almost a dignity in so far as they assume a given form. To save oneself is necessary, but there is no salvation if not asked for and obtained within those given forms, which alone are Truth and Goodness. It is necessary to believe, but faith is valueless if it does not accept those expressions and those formulæ outside of which there is no God. These are the boundaries, and within these boundaries man is free and can move as he wishes. But boundaries there are. The space within is great, but it is surrounded by a wall. Man must know that a wall there is and must accept the idea of it.

This Catholic soul of Dante reveals itself to us in full light, if we look at it from this point of view. There are some moments in which one would say that it is not possible to understand Dante outside of Catholicism, and it seems almost that it might be possible to admire this or that episode separately, but that it would not be possible to understand the poem in its complexity except by Catholics. From Catholicism has come forth the Divine Comedy.

We have already said that the fundamental conception is the redemption of man from sin. This redemption is accomplished during a walk through the triple kingdom of the other world, that is, through Hell, Purgatory, and Paradise. The description of this triple journey forms the poem.

The idea of a journey through the other world is not a new one. The ancients knew many legends of a descent to Hades, from which are derived those of Homer and Vergil, and the Middle Ages are full of visions of Hell. That Dante should feel the influx of these is probable. Also some of his descriptions of punishments concord with those of the Vision of St. Paul which the poet knew because he records it. But in all these points, which criticism has made and which all know, there is one element which generally escapes. It is true that the vision of Dante connects itself with

the mediæval eschatological visions. But there is one new thing in Dante, Purgatory. And it is not a little innovation, not only because by reason of it the poem naturally divides itself in three parts, the perfect number, but because only through it the poem acquires its signification of redemption.

In fact without Purgatory the passage from Hell to Paradise would not have been possible and we would have had no divine Poem. Certainly Dante could have described to us, as did Vergil in the sixth book of his Æneid, the kingdom of the damned and the kingdom of the blessed, but this description would not have had the ethical content which it has. This content results just from this, that Dante represents and symbolizes humanity in its eternal drama of sin and of redemption. Dante describes both Hell and Paradise, but not because he has already passed by as a curious one like Æneas, in Vergil, but because he himself has had to pass, has had to redeem himself; because, in short, he is one of those poor sinners to whom God has granted grace. But how could this sinner ever have passed from Hell, from which he does not come forth purified, to enter into Paradise where none but the pure may enter? Through Purgatory. It is in Purgatory that Dante little by little makes himself worthy to rise to heaven; it is in Purgatory, not in Hell, that little by little he pays for those sins which he has brought with him from the other world, signed on his forehead with the seven Ps across his passage through Hell. Here the angel cancels for him one by one the seven Ps upon his forehead so that little by little he rises from one circle to another. Here he really purges his sins, becoming lighter as he rises; here he is reconciled with Beatrice, impersonating Theology, from which he had withdrawn himself, risking losing himself but by which he will now ascend to God; here he detaches himself from Vergil; he no longer needs him now that he is redeemed. Purgatory contains the dynamics of the entire poem. In Hell are the damned, in Paradise are the blessed; in one there is no hope, in the other there is nothing to desire. Movement is lacking. In Purgatory instead, all is movement and urge to the heights. And this perpetual rising, with heart swelling with hope, confers upon the *Purgatorio* its superiority to the *Inferno* or the *Paradiso*.

Purgatory then is, according to Dante's thought, the center of the entire poem. This new thing so important was taken by Dante from Catholicism. Outside of Catholicism Purgatory does not exist. The ancients knew of places in the world beyond, of punishment or of happiness, but not of an intermediate place which should serve as a preparation for a second place. This eschatology was introduced into Christianity by the Alexandrian fathers Clement and Origen, and consolidated by Saint Augustine. By Gregory the Great it was connected with the sacrifice of the mass and at the Council of Florence it became worthy of the Catholic Church: the Orthodox Church never accepted Purgatory, nor, as is well known, has Protestantism.

Purgatory is a dogma exclusively Catholic from which is derived the custom, also Catholic, of prayers of intercession for souls. The very construction of Dante's poem is Catholic. Without Catholicism Dante could not have imagined it as it is. From Catholicism came the idea to join together the two worlds of the damned and the blessed, which had been divided by an impassable abyss. And so he succeeded in uniting them in a single poem, unifying that which even God himself had divided forever.

Looking for the religious spirit of the poem, we easily recognize that Catholicism, besides having presided at its construction, runs all through it. Not only does it glorify the saints and doctors of the Roman Church—this was to be expected, for in Dante's time there was no Christianity outside the church—but the spirit with which Dante interprets religion is Catholic.

We must here remember what we have already said about the systematizing function of Catholicism. Dante is not a religious mystic, although this word is often applied to him. He has no impetus toward God, he does not abandon himself to Good, he does not know the hope against hope of Saint Paul, he does not admit that we may reach forward by faith outside of reason. In Paradise theology, impersonated by Beatrice, not faith, leads him to God. When he comes into the presence of the Lord, he does not lose himself, as do the mystics, in an ineffable ocean of light, he does not break out into words of faith and love such as shake the soul into its depths in The Little Flowers of Saint Francis or in

the *Laude* of Jacopone da Todi, but he observes God well and then describes him. He describes him as a most luminous point, surrounded by nine luminous circles composed of nine choruses of angels who circle around at a velocity inversely proportionate to their distance from God. Who is the Christian who does not feel almost a profanation in this mechanical and geometrical description of God, which seems to be the work of a draughtsman rather than of a believer? What believer does not feel that he could love both the grandiose and impetuous God of Michelangelo and the venerable and paternal God of Raphael, but never this God who does not speak to the heart but who is reduced to a point about which, like clockwork, move perpetually nine circles of angels?

I have exaggerated a little to make one feel the characteristic of Dante's religion—intellectualism continually dominates him. Dante, for example, never prays. The only prayers which we find in Purgatory and in Paradise (Hell is excluded because the damned do not pray) are Our Father recited in Purgatory by the souls of the proud and The Hymn to the Virgin recited in Paradise by Saint Bernard. From a man who has received from God the unique and most special grace to save himself passing through the three kingdoms, who by grace pure and simple enters Paradise, sees the blessed, converses with the saints and comes into the very presence of the Eternal, we would expect a continual effusion of feeling, a perpetual expression of gratitude to God. Christian literature is full of praises and of hymns raised to God not by men unworthily selected by him, but by the unhappy tortured ones, martyred in a hundred ways by men or by destiny.

Let us project Dante before that background of mediæval mysticism and devotion, that humanity which was at heart the most unhappy yet the most believing that could ever be, which had so little from God yet praised God so much, and we see how truly arid was Dante's Christianity which never prayed, which not even in the presence of angels, saints, nor God himself lost his soul in rapture, but reserved that coldness necessary to note and describe everything exactly. We admire Dante's descriptions of Paradise because we consider them as works of art, just as we may admire a "Sacred Family" without believing in Jesus.

We consider Dante's description as art simply because Dante himself compels us to do so. It is he who with intellectual objective unhallows saint or angel, forever describing but never adoring; it is he who reduces to esthetics that which should be an outburst of the heart. It is right that art should have its own life, but it is also true that with Giotto and Fra Angelico, contemporaries of Dante, one feels in their art the thrill of faith.

This never happens with Dante. We see the poet in Paradise, before the mystic rose, gathered with the blessed about God. By unique grace this man who is alive and is a sinner enters Paradise. What does this Christian feel in the presence of the blessed? What emotion masters him in the sublime moment? We do not know. Dante studies well everything in Paradise; he admires it in every corner of its great expanse, but from his lips not a single word of emotion escapes, not a thrill passes into his poetry. It is as though the poet were narrating events and scenes that in no way touch him.

It is the same when Dante finds himself in the presence of angels. His first meeting occurs in Paradise when an angel approaches the bank with a little boat full of souls. Dante, who knows well how to describe the approach and gradual recognition of the celestial creature, has not a single word of emotion, not a sob, not a cry. And he is a Christian who looks with mortal eyes upon a real angel! Yet how many Christians have sobbed before a painted or carved angel!

I might cite still other examples, but these are sufficient to prove the truth of what I am saying. Dante's religion never descends from the head to the heart; it never breaks out in emotion; it never touches the feelings. It remains always an intellectual and rational fact, which the poet controls and bends to the purposes of his poetry as he would bend any other subject. Although he affirms that he is a Catholic, in reality he is not; or rather he is Catholic, but only in so far as it conforms to his poem.

For example, his Paradise. You would expect that the Paradise of an orthodox Catholic of the fourteenth century would be more or less fantastic as a Catholic conscience of his time represented it; that is, as the home of the blessed. But it is not so.

The Paradise of Catholic Dante is not that of the Catholic Church, but a new and special paradise, imagined by him, or rather a Paradise imagined by God to accommodate him and those who read his descriptions. In the Catholic Paradise all, from the seraphim to the most humble of the blessed, have equal seats and enjoy greater or less blessedness according to the greater or less degree of the Spirit of God that they feel. But so that these different grades of blessedness may be expressed and signified by human genius, the blessed are by Dante unseated from their places and distributed in various heavens.

And this Paradise, so violated and constrained to serve the human end of the poet, is not a representation but a reality, a concrete and historic reality into which the Christian has faith to go. Dante enters, lives, and speaks. It is no make-believe, for the personages whom he meets are real personages. And so the traditional paradise of Catholicism, with one heaven which receives all the blessed, that which is for the Catholic a divine and necessary reality, has been deformed and bent to the ends of poetry, that is, to Dante's ends.

Dante explains by the mouth of Beatrice this singular transformation, recalling that in the like manner the church represents God with hands and feet. Not because the church believes that he has hands and feet, but only to make him comprehendible to man. Just so, according to Dante, Paradise seems to be deformed that it may be better comprehended. The church has always conceived of God as a fantastic unreality; it has never thought that he could be other than a human imagination; it has never thought that he could be real. Instead, the Paradise of Dante is real, not fantastic; concrete, not imaginary.

This example serves to prove how all that which is the spiritual patrimony of Catholicism is subordinated by him to poetic ends. Dante has no religious scruples, he has only dogmatic scruples. He professes himself to be a Catholic, he exults and glorifies the Catholic saints, but he places Purgatory in the midst of the sea, where one goes by boat guided by an angel who makes the journey between the banks of the Tiber and the island, a curious material purgatory—also, one would say, temporal and not

spiritual; and he conceives a paradise all his own in which we can find nothing of the orthodox tradition.

Religion is for him a fount of artistic inspiration, a reservoir of fantasy and imagery, and not a fact of the spirit. However much he may affirm that he is a humble Christian, we feel that in this ingenious pride he lacks the essential quality of the Christian, humility.

We admire this formidable poet who controls and bends all the religious material of his time to his purposes, but we do not believe that he had religious scruples, that he really felt himself that devoted Catholic which he claims to be. We can at most only admit that he might believe that he felt that he was. We feel that for him religion has no spiritual value, but only esthetic value; that even where he says what a Christian would say it is only the poet talking.

If we approach Dante's poem with the soul of a poet or an erudite, we find that it is a masterpiece. But if we read it as certainly Dante would wish that we should read it, that is, as Christians, we do not find that warmth, that effusion which fascinates and enchains. The God of Dante is an abstraction, not a reality. Dante is not a mediator between God and man, and man does not rise to God traveling through this triple realm so full of marvelous scenes and episodes, it is true, but so full of politics, of history, of passions, of so many things in short which are outside of Christianity.

Hence arises the question: What position, then, must we accord Dante in the religious history of Italy? This is a real problem. Upon the position which he holds and must hold in the history of literature there can be no doubt. All the world admits that Dante is gigantic for the force and vigor of his imagery, for the variety and efficacy of his passions, for the greatness and harmony of construction. Dante is truly *the* one of his kind. No other work of art has such miraculous unity, such complete harmony of proportion that suffers no loss from inspiration. There will be poets who as such may be Dante's equals or even superiors, for example, in good taste or in graciousness, who seem less rough and uneven. But there has never been a poet such a "constructer"

as he. In this he is unique. The problem, then, is not artistic but religious. Dante in fact was at times judged heretic, and again orthodox, now the church casts him out, and now she vindicates him. What is Dante?

I believe that he is Catholic. In fact I believe that he is the most perfect representative of the spirit of Catholicism; not because of his dogmatic statements but for the essence of his soul. Dante, grandiose, rigid, harmonious, systematic, but at heart indifferent to the real content, is the true and representative type of Latin Catholicism, that Catholicism so great in form and so small in substance, so precise in the letter and so vague in the spirit, that Catholicism whose soul goes astray if it is not enclosed in material and artistic forms.

At the foundation this formal Christianity, which works from outside but does not enter the heart of things and spontaneously assumes economic and practical function, is paganism. The Catholic conception of religion, measured by criterions purely historical, Catholicism seems to be a phase of the transition from paganism to Christianity more than a real, true Christianity. It seems a compromise betwen pagan content and Christian form. Without this compromise possibly the triumph of Christianity never would have been possible.

But this says also that Catholicism is a historical and contingent form. History, which is a process, can have no future except by the ruin of Catholicism because Catholicism is by nature against the future, against movement, against progress. All that which is modern works against the postulates of Catholicism which will last only so long as traces of our pagan inheritance remain in our civilization. When little by little these traces shall have been banished, Catholicism will cease in its function as mediator between paganism and Christianity. To Protestantism is given the function of preparing the future for absolute Christianity.

Of this pagan Christianity, that is intellectual, formal, esthetic, Dante is the typical artist. The expression which he uses for Jesus, "highest Jove crucified for us," is in its curious blending of pagan and Christian almost a symbol of Dante's religion.

THEOLOGICAL EXPRESSION AND CONTEMPORARY THOUGHT

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There are two false attitudes toward historical theology. One is the attitude of slavish adherence. The other is the attitude of easy-going contempt. The first is the attitude of those who think the past can teach us everything. The second is the attitude of those who think the past can teach us nothing. The first works out in an excessive conservatism which sees danger in every change. The second works out in an excessive radicalism which sees danger in everything but change. As always, so here, the truth is in neither extreme. Aristotle's doctrine of compromise, and the modern pragmatist doctrine that "the true is the expedient in the way of thinking just as the right is the expedient in the way of acting," much though we may dislike certain of their implications, provide nevertheless the working basis for most human activity. It may not be easy to recede, but circumstances often make it very necessary. "The moving waters at their priestlike task of pure ablutions round earth's human shores," perform that needful cleansing just because they do move. Immobility is death. If history is a real progress, and it is if there be purpose in the world, then two facts ought to be clear: one, that experience is an increasing sum, casting continually new light on God's ways; the other, that there is continuity between the stages of the process by which the purpose is being realized, so that each stage helps to make clear the meaning of the other. All of which serves to define the function of theology. Theology is the attempt to set forth in a coherent and systematic manner the known truth concerning the nature, the purpose, and the ways of God. Then, just because we think of God as the final power in the universe, it will appear that everything that takes place has a bearing on this attempt. Nothing is alien to theology. If we say that God, as respects his nature, is good, then we have to try

to reconcile that statement with the fact of natural evil. If we say that God's purpose is to have all men become his sons, then something must be said also about the facts of heathenism, based, as we claim they are, on ignorance of that purpose. If we say that God's ways are the ways of a loving Father, we are at once met with the challenge of such things as arrested development, untimely death, opportunity suddenly snatched away, and all man's vast inhumanity to man. But these are matters which are contemporary with every age. They are the problems of all time. Theology has grappled with them throughout its history. Thus Milton, at the opening of Paradise Lost, prays:

> That to the height of this great argument
> I may assert eternal Providence,
> And justify the ways of God to men.

But this is not all the story. Apart from the features which are common to all ages are those features which are more or less peculiar to each age. There is a certain way of looking at things, a certain mental tone, a certain type of character and of action, which gives the age its distinctive quality. To the student of history, such convenient expressions as the Age of Pericles, the Augustan Age, the Age of Charlemagne, the Age of the Medici, the Elizabethan Age, and so forth, mean very much more than a mere period of time. They mean a particular form of intellectual and practical activity. They are expressions which stand for new horizons, new interests, new discoveries, new applications, new problems, new solutions. This, in general, is what is here meant by "contemporary thought." And the thesis of this discussion is that the contemporary thought has necessarily exerted a modifying influence on the theological expression of a particular age. It is just this relation between life and theology which has compelled theology to "change." No doctrine of the absoluteness of truth can be invoked to keep theology static. Theology *must* change in its expression, and for the simple reason that its body of material grows with time. Let us grant, and gladly, that there is an element of it which is absolute. For the Christian, such great ideas as God's Fatherhood, the uniqueness of Christ, his

redemptional adequacy, the universal activity of the Holy Spirit, the sufficiency of Scripture to its proper purpose—such ideas as these have ultimate worth. We do not hold them tentatively; they are not subject of debate: rather are they the postulates of our experience, and the experience being self-certifying validates the postulates. But it is just because this is so that we get our problem. Alongside of what might be called the fixed body of data, there is a body of changing data. It is, in part, what we are calling "contemporary thought." How to relate the fixed to the changing—that is the problem. Every age has met it. That is why every age has had a theology which possessed its own distinctive character. And that is why the twentieth century will go on writing "The New Theology."

The best possible evidence that our thesis is sound is the abundance of historical illustrations which can be adduced in support of it. The bare mention of a few of these must suffice. We find them as early as the New Testament itself. It is beyond question true that Jesus set forth at least a part of His teaching concerning the Kingdom under forms and figures of the current apocalyptic and eschatology. Who will to-day distinguish for us the permanent and the transient elements of that teaching? It is equally certain that Paul used the ideas and terms of the Mystery Religions which played so prominent a part in the life of his time. To what extent, if any, has this borrowing colored the apostle's thought, with the ensuing danger that with the passing of the mysteries his language may become misleading? To what extent, indeed, is the modern attempt to make Paul out a "sacramentarian" due to this very thing—the supposition that the use of a term commits the user to all its current connotation? Nor is it to be questioned that the fourth Gospel and certain sections of Paul's epistles are dominated by the Logos-idea of Philo, reaching back through him to the Stoics and to Plato. The central argument of the Epistle to the Hebrews is pure Platonism, and it is certainly more reasonable to suppose that the writer had studied Plato and was using him deliberately than to suppose that his underlying philosophy is only accidentally Platonic. Much of the frame-work and much of the imagery of the book of Revela-

tion can be duplicated in sources that we are wont to describe as pagan, and it is a question whether the writer has wholly freed himself from the associated pagan conceptions.

But even if all this can be explained away without having recourse to a theory of dependence of doctrine on contemporary thought, the history of theology *after* the New Testament shows this dependence undeniably. The first serious effort to construct a philosophy of the Christian religion in a large way was made by Origen, and Origen shares the characteristic of all the Greek Apologists in his free use of "Hellenistic" philosophy. The Greek idea of God as that Primal Source of Being whence all things necessarily flow is apparently accepted by Origen without any question, and it becomes the ground of two of his most distinctive doctrines, namely, the subordination of the being of the Son to the Father, and a final universal restoration. Augustine was a student of Plato, and the influence of Plato's Republic is plainly manifest in Augustine's City of God, as it is in all the work of the great Latin churchman. "Moreover," writes Temple, discussing this question, "it is the Platonism of Alexandria which lies behind the whole theology of Saint Athanasius and provides the language in which the Nicene Creed and the great orthodox formularies generally are drawn up." It is unthinkable that such a theory of the atonement as that of Anselm could have been drawn up in any but the feudalistic period. Its conception of God, its conception of sin, its conception of justice and the one way to satisfy it—all are unmistakably influenced by contemporary thought. *We have outgrown that thought, and just as inevitably have we outgrown the theological expression which it determined.* The work of Thomas Aquinas still stands as the most imposing synthesis of philosophy and Christian tradition ever attempted. But the philosophy is Aristotelian, and Aquinas had to justify his excessive reverence for it by declaring that Aristotle was the forerunner of Christ in things natural as John the Baptist was in things moral and spiritual. The eighteenth century was the century of Deism and Rationalism, and the great Christian apologists of that century, Butler and Paley, show the influence of those modes of thought in the very works they wrote against them.

Schleiermacher is rightly regarded as "The Father of Modern Scientific Theology." In his treatment of religion he broke away from the Rationalism that still held Kant, but in the crucial place he assigns to "feeling" he shows how greatly he was dominated by the current Romanticism. "The New England Theology" is no longer what it once was. It began as hyper-Calvinism and eventually became a conservative Unitarianism, and the reason for the change was in the pressure of changing ideas on other subjects of thought. The publication of Darwin's Origin of Species in 1859 marks not only a scientific but a theological epoch. When to the new science we add biblical criticism, anthropological studies, and a more rational psychology, we have found the main reasons for the many serious efforts since that time to make theology speak in a living tongue. Nine years before Darwin's book, Tennyson published his In Memoriam, and much of the apologetic value of the great poem is due to its alliance with scientific thought. R. H. Hutton's Essays appeared in 1871; Progressive Orthodoxy, by various professors at Andover Theological Seminary, appeared in its book form in 1885; and in 1889 a group of young scholars who had been associated at Oxford for some years before published Lux Mundi, probably the most significant and the most influential of all the works of this character. Since 1900, the number of such books has been legion. It must suffice to mention the series edited by Canon B. H. Streeter, and expressive of the theological opinions of different persons: Foundations (1912); Concerning Prayer (1915); Immortality (1917); The Spirit (1919); and God and the Struggle for Existence (1920). In the realm of systematic theology proper, the great work of Hoering on The Christian Faith, vague and hesitant though it is in many places, is a significant illustration of our thesis. Charles Gore, the editor of Lux Mundi, wrote in the preface that the various essays represent an attempt to put Christianity "into its right relation to modern intellectual and moral problems." Canon Streeter uses almost the same language in the preface of Foundations. We believe, he says, that underlying all true development is the principle which combines "continuity and progress."

What these various theological undertakings are here said

to indicate will appear as the more reasonable from this fact: that the effort to evade relating theology to the best thought of the day has always involved disaster. Two illustrations out of the many that could be mentioned will suffice to prove this.

1. *The failure of the Reformation theologians to take more account of Erasmus and the Humanists.* Humanism denotes the form that was taken by the Renaissance in Northern Europe. The form was largely that of a literary revival. A considerable group of men became possessed of a passion for the original Greek and Latin manuscripts. This carried with it a renewed interest in the original languages of Scripture. John Reuchlin, who prepared a Hebrew grammar, was an exponent of this interest as it affected the Old Testament. Erasmus was an exponent of it as it affected the New Testament, of which he prepared a new Greek text. He wrote also numerous commentaries, besides editing many of the Church Fathers, and various Greek and Latin classics. Now all this, like the Reformation itself, was a move in the right direction. It indicated an increasing emancipation of the human spirit from bondage to tradition. But it is a sad fact that the full fruit of that movement was never reaped, even although the Humanistic influence was felt by both Protestants and Romanists. It may not be possible to assign all the reasons for the failure. One of these was undoubtedly the break between Luther and Erasmus. The two men, who at first were quite friendly, finally reached a position of extreme antagonism. Melanchthon, the theologian of the early period of the Reformation, was himself in deep sympathy with the New Learning and its liberalizing power, as indeed Luther was also, but in the end and with some reluctance he followed Luther rather than Erasmus. Another reason for the failure was the "counter-reformation" associated with the Council of Trent. The removal of certain abuses, and the emphasis on the great common features of Christian tradition, did much to check the flow of free speculation. But whatever the causes, the fact remains. Protestant theology followed in the main the Latin type exemplified by Augustine rather than the Greek type exemplified by Origen. It did so in part because it failed to utilize the full possibilities latent in the spirit of the

Humanists. He misreads history who thinks that that was a good thing. It was *not* a good thing, any more than it would be a good thing to-day for theology to ignore "the New Learning." *But it won't!*

2. *The attitude of official Romanism to Modernism.* The Romanism of our day is providing us with a striking illustration of the folly of antipathy to everything new. Surely the Modernist movement is one of the hopeful things in the Roman Church. It is an attempt to utilize in the interests of theology the lessons of Church history, of biblical criticism, of modern psychology, of the thought-life of our age generally. But what we may regard as hopeful the Vatican regards as disastrous. On September 8, 1907, Pope Pius X issued the famous encyclical, *Pascendi Gregis,* against the Modernists. The letter may be read in Paul Sabatier's book on Modernism (the Jowett Lectures for 1908). It calls attention to the causes, aims, and inevitable dangers of Modernism. Thus: "Were anyone to attempt the task of collecting together all the errors that have been broached against the faith, and to concentrate into one the sap and substance of them all, he could not succeed in doing so better than the Modernists have done" (p. 309). And again: "Modernism leads to atheism and to the annihilation of all religion. The error of Protestantism made the first step on this path; that of Modernism makes the second; Atheism makes the next" (p. 314). The Pope could find only one antidote for the disease: a revived interest in Thomas Aquinas. The Encyclical therefore commanded that in all schools and colleges and seminaries under Roman control the theology of Aquinas should be restored to the central place: "We will, and strictly ordain, that scholastic philosophy be made the basis of the sacred science . . . chiefly that which the Angelic Doctor [Aquinas] has bequeathed to us. . . . Those are to be disapproved as Modernists who exalt positive theology in such a way as to seem to despise the scholastic" (pp. 325, 327). If, however, there should be anything in the scholastics "altogether destitute of probability," this may be ignored. One would enjoy the task (or would one?) of excinding from authoritative theological tomes, documents, and formularies those portions which were

"altogether destitute of probability"! The Pope slipped there. Wine involves dregs, but who wants the dregs? It were sore punishment for fondness for coffee that with the morning cup one were required to chew the "grounds"! In that case—well, "There's a reason" for what one would prefer to drink. Thomas Aquinas is worthy of the deepest veneration, but a man whose outlook was after all that of a saint and scholar of the thirteenth century can have only a relative significance for men who live in the twentieth century. The monks and the sectaries raged against Erasmus and called for Augustine. The Pope and his advisers rage against the Modernists, "lamenting," says Sabatier, "that there are no longer any galleys to which these murderers of souls, the Modernists, can be sent" (p. 166), and they call for Aquinas, the while they excommunicate a Loisy. It is the same spirit in each case—the spirit that never hears in the utterances of the age the authentic voice of God.

A consideration of these matters raises a number of interesting questions. Two of them are worth discussing:

1. *The question of the extent of inspiration.* Who is going to disentangle from theology the contemporary and the essential? If Christian thinkers owe something to what we have been pleased to call pagan thought, or to the thought of those outside the pale of orthodoxy, where shall we draw the limits of the distinctively Christian? If a certain truth occurs in our Scriptures, and a like truth occurs in the sacred books of some other people, or even in a "secular" document, by what right do we call the first inspired and the second not? If all truth is God's truth, what matters it whether it be first apprehended in a Greek garden or in a Hebrew temple? A Hebrew singer out of his hatred for his nation's oppressor wrote: "Happy shall he be, that taketh and dasheth thy little ones against the rock." An Athenian sage, condemned to die for conscience' sake, said to his judges: "No evil can happen to a good man, either in life, or after death." Surely we are the victims of a false distinction and a false theory when we suppose (if we do) that God is in some way responsible for the first statement but not for the second. The Hebrew people had a theory as to the creation of man. Sixty years ago, a different theory was

suggested. The first was held to be inspired of God; the second was supposed by many to be an attempt to dispense with God altogether. As though God could not be God if it took him more than a week to prepare the earth for man's habitation! Are we not really following a wrong track here after all? It is not primarily a question of inspiration, but a question of truth. What we ought to say is not that the truth belongs to the inspiration (for the inspiration is the very thing that needs to be proved), but that the inspiration belongs to the truth, *no matter who may have announced it for the first time.* Certainly God indorses nothing false. With equal certainty he withholds his indorsement from nothing true. "He cannot deny himself." He only thinks truly who thinks with God, but also he does think with God who thinks truly.

2. *The question of the authority of certain dogmas.* It is not feasible to discuss this at length. But in view of an immediate situation in the church, the relation of what has been said to some of the features of the traditional eschatology may well be considered. In the usual Christian conception of the future, the order of events is commonly supposed to be—Resurrection, Christ's Return, Millennium, General Judgment, and Final Destiny. To these are attached many subsidiary features, such as the following: Resurrection with or without the body; the Millennium with or without the bodily presence of Christ; judgment as private or public, as occurring at death or later, or as both of these; hell as physical suffering or as mental suffering; and heaven as a static condition of rest or as a life of continuous activity and growth. Nothing is more desirable just at present than that the church should be enlightened on the apparent origin of many of these beliefs about the future. There is a good deal of dogmatic assertion being made as to what is going to happen, and when, and how. The people who make these assertions, when asked for the source of their information, invariably reply, "The Scriptures, which are the Word of God" (including, of course, the brainings of the babies alluded to above). For such people the Scriptures, so they claim, make the future an open book. That is well enough, but what will they say if they are confronted with like ideas occurring elsewhere than in the Scriptures? Let them turn to the Egyptian

Book of the Dead; to the sacred writings in which the Parsees have preserved the traditional teaching of Zarathushtra; to those rites by which the Mithras cult symbolized certain events of the future; and to the Apocryphal books of later Judaism with their overwhelming interest in "the time of the end" and the ushering in of the last age—let them do this, and they will find much food for reflection. Candor should compel them to say at least this much: If all the scriptural descriptions of the future are correct, then these, so far as they agree with them, are correct also; if these are wholly wrong (not being "inspired"), then to the extent of the agreement the scriptural descriptions also are wrong; if these "pagan" anticipations are older (and some of them are) than the scriptural descriptions, then perhaps the men who gave us the Scriptures got them not directly from God, but from these humble human sources; if this be so, must we not, in the interests of the Scriptures, assign some measure of authority to these outside speculations; and if we do this, what becomes of our dogma as to the extent of inspiration and as to our possession of a revelation about the future which is ours alone?

The conclusions may be gathered up in the following summary statement:

1. Theology is a living science, working with certain axioms and postulates, but dealing with material which in part necessarily changes from time to time.

2. Since God is the fundamental reality, because of which all else can be and is, progress involves a larger revelation of the thought of God. Theology, as a living science, must utilize the larger light.

3. The history of theology is largely the history of the reciprocal relations between theology in its forms of expression and the general thought-life of a given time.

4. While theology must be true to those permanent facts whose very permanence creates it, it has always had to suffer when it ignored progress in other spheres of activity.

5. If then there are great and helpful features in the thought-life of our own day, theology will be justified in accommodating its expression to them.

THE SOUL WE AWAIT

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Those in France who have already forgotten the decisive part played by America during the war, have a short-lived gratitude, and, consciously or unconsciously, they yield to selfish considerations which, in spite of the deceitful mask behind which they hide themselves, have nothing to do with pure idealism.

Happily there are still among us clear-sighted and right spirited men who understand the importance of America's intervention in the midst of the tempest and the generous support that she can still furnish us morally in the years of crisis through which we are passing. To judge otherwise, it would be necessary to believe that they who have slain the body of German militarism had wedded her soul. May heaven preserve us from such an evil!

If, from the material plane where human passions struggle and where we must leave it wholly to the fate of the dice cast by the often dishonest hands of politicians and diplomatists, we pass to a higher plane, to the one enlightened by faith, we can realize that there also America has a preponderant part to play, and that her message can be providential. Her soul is younger than ours, more intuitive, too, and the spiritual sclerosis that we are prey to has not yet assailed her.

What is from the religious standpoint the situation of Europe, generally speaking, and that of France in particular?

To believe that the soul of France is not Roman Catholic would be merely to leave oneself the victim of an illusion. She has been too well worked upon by the church not to experience still, in spite of a skepticism more apparent than real, her penetrating influence.

Of course there are but few who believe in the articles of the Creed as a whole, even among those who have cleaved a broad passage through the gloomy and tangled thickets of their old beliefs. At the present time the dogma is worn out and is emptied

of its nourishing substance which was its vital force and conquering power. To-day the era of martyrs is closed and one could count on one's fingers those who would be willing to suffer and to die for their faith. However, I am not afraid to assert it, France has remained Roman Catholic to the marrow of her bones. She has the Roman Catholic temperament, she keeps sensitive to the outward worship, the religious pomp, the solemn ritual, thanks to which the church knows so well how to force her way into the inward life of the people. There are relatively few Frenchmen sufficiently emancipated to renounce the religious marriage rites and to consent to a civil ceremony. The First Communion is still considered in most families as a sacred ceremony that must be observed under penalty of appearing to scorn an old and superficial rite which has nothing to do with spiritual regeneration, with the worship in spirit and in truth, but which not the less constitutes a power for Roman Catholicism, a formidable power since it blends with the routine an inert force which wears down the strongest and most generous enterprises.

Consequently, it is above all as a tradition that the Roman Catholic Church presents herself to the world, tradition so ancient and established that it is almost inseparable from the very life of the nation, and that, according to her claims, one cannot lay hands on her without touching the very vitals of the (*Patrie*) native land's life.

It is pernicious sophistry that leads astray so many spirits deficient in critical sense; it is this lack of true historical interpretation that thinks only of the past, and out of this past takes into account only reactionary powers. This has become the clever tactics of a certain number of writers who, as a rule, are not noted for their depth of judgment, yet they place their talent at the service of the church, which in exchange will further their reactionary desires.

It is their policy that is at the back of and supports the so-called movement of return to Roman Catholicism. True religion has nothing in common with such alliances, that interest only the conservative parties, with imperialistic tendencies and leave the great mass of people absolutely indifferent. This is, withal, an

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old story, the story of the cults at their decline, which always associate with reactionary powers to fight against the fear of the future; they do not seem to realize that the dismal knell of terror has nothing to do with the joyful chime of true Faith sounding generous impulses, burning enthusiasm, and new hopes.

So we understand the skepticism and even the comity of the thoughtful; but they are wrong to involve in the same anathema and to ostracize likewise the ecclesiastical dogmas and the religious sentiment itself. This condemnation often develops into bitter intolerance; and there, too, the occult influence of the church reveals itself, of this church which has not rendered minds flexible by the respect for other ideas, but, on the contrary, has deformed and stiffened them, and made them refractory to the *libre examen* and to the habit of tolerance. Has she not dreamed of modeling all heads after the same conformation? Hence the dogmatic tendency which is found with the representatives of the Free Thought and which is the remnant of a faulty education, a remnant of the old leaven which, for so many centuries, has permeated the human dough in the west. This woeful tendency rises up as the great obstacle against the breath of the spirit. And how grievous it is to see, in the very bosom of Protestantism, some souls, distracted by the gravity of the present time, turn toward Rome to ask her to take under her formidable authority their threatened interests.

In Europe, as a matter of fact, Protestant Churches have little to offer more promising for thinkers than the Roman Catholic Church.

It is the same desolating routine, the same spirit of religious, political, and social conservatism, the same misunderstanding of the deep yearnings of the soul of the present day. So in France and even in England, in Germany, and in Switzerland, they have lost their prestige and have no longer a consultive voice in the questions that prepossess humanity. They have lost it by their persistence in refusing to adapt their archaic theology to the rightful exigencies of contemporary science. And what has rendered their case still worse is that, chained to a history of success, they have hesitated too much to favor the advent of democracy.

After their first systematic opposition, they have waited to see from which quarter the wind blows. And now it is too late. The people are distrustful of attentions in which they see only, while remembering the former unjustified assaults, an endeavor toward interested reconciliation.

Therefore it is not rash to assert that in Europe the future no longer belongs to the churches, unless there is in them a radical conversion of heart and mind. But they do not seem ready for this salutary evolution. They content themselves with half measures, *quasi* transformations, hesitating concessions; they lack true apostles; they have but cooled-down prophets; they continue, whatever they may say, to pour new wine into old bottles; for they are afraid of a radical change, of this decisive turn of the helm which would cause them at last to launch into the great stream of living waters. They are afraid of the risk. It is to them as well as to individuals that the word of Christ applies: "He who wishes to save his life, will lose it." By wishing to safeguard material interests, by wanting to perpetuate old things in contempt of new things, by buttressing on the past, they will only have the illusion of life. May they let the dead bury their dead!

What is the use of listening to the noise of the wind blowing through skeletons? There are other harmonies, those of the great breezes coming from the open sea, those of the deep life! Every institution that wants to be the interpreter of God, must consent to progress, accept the strain of the effort only by which one then attains a higher plane of experience.

Roman Catholicism believes in its own immortality, and there commits its great error. For, ever since the Middle Ages, it has declined from century to century, and now it has its low-water mark revealed as it can be seen under the arches of a bridge after a flood recedes.

Protestantism is, within a trifle, in the same predicament, with this difference, however, that, in virtue of its essential principle, which is *libre examen,* it can turn itself and renounce without destroying itself the chrysalis in which it was inclosed, a thing that Roman Catholicism cannot do, for this church has generated her rigid body as the mollusk its shell.

Protestantism could then come back to pure Christianity, to the Eternal Gospel without denying itself, and to this end it would be sufficient that it should at last understand that Christ is above all a living being and not a metaphysical entity, that Christianity is first an action before being a theory. Alas! too often in the churches, theology has bestowed on Christianity its Christology of Christ! The great error has been to put the cart before the horse, to present as being essential that which should be complementary, and as secondary that which is vital.

The thing that matters is not, as is often done, to lie in wait in the somber mood of an inquisition, and to defend the purity of the doctrine, but, above all, to live our Christianity, to make it flourish and develop tasty fruit of justice and love.

Should a Roman Catholic be intolerant, it is quite comprehensible; in being so, he is in keeping with the logic of his system. When a Protestant follows this regrettable example, he places himself in contradiction with the fundamental principle of his doctrine. How distant seems to me to be the spirit of Romanism that formerly was mine, and how much I rejoice for the honor of my Christianity and my manly dignity to have put it off! Pastor Wilfred Monod told me one day: "There are many Roman Catholics among Protestants, and there are some good Protestants among Catholics." This is, of course, a matter of spiritual temperament. All those who in Protestantism are bent upon worshiping the letter are, without knowing it, partisans of the principle of authority, and it matters very little whether it be that of Benedict XV or that of Athanasius. What do those divisions and distinctions between the right, the center, and the left mean? Where does pure doctrine finish and error begin? One is always the heretic of somebody, and those lines of demarcation are as fictitious as that of the meridian. It would then be necessary (in order to be logical) to speak of the degrees of latitude and longitude of faith. Let us then drop these archaic discussions, echoes of a childish school of theology, and let us imitate those who in the bosom of the present church strive to bring about union by breaking down the water-tight compartments.

But, as may be said, there are, however, some essential points

on which agreement is necessary. That is true, and I reach the crux of the question. In matter of Christian faith, I know of only one essential point, the person of Christ. For me, true Christianity consists in getting in touch with this personality, in meeting it face to face. This august Person is not the monopoly of orthodoxy, he belongs to every body.

Everyone can experience Christ; everyone has the right to contemplate him at ease, directly and without any intermediaries, even were those intermediaries a pope, a council, or a synod. I know (and here is the supreme argument of Catholicism against Protestantism) that Christ can only be perceived through the prism of tradition. Yes, undoubtedly it is so. But I have the right to polish this prism of tradition, to make it more and more diaphanous, so as to enjoy the clearest and truest vision of Christ. It is only then that he will become the living Christ, when he has become my Christ, the one that I am not contented to interpret merely by keen intellectual perception, but rather the One who speaks to my heart and to my conscience, that makes all my spiritual being vibrate with such intensity, such a thrill, that I can say, "It is not I who live, it is Christ who liveth in me."

Hence, the Christological problem is, first of all, a problem of vital order, and it is thus that it has been understood by all the heroes of Christianity. Their Christology has first been a state of soul, but as they were beings made of flesh and blood, feeling the urgent need to translate into formulas of faith their inward pulsations, their mystical transport, and they did it with the help of the best of their intelligence. The most elementary psychology shows us that it could not be otherwise.

The great spiritual masters have always acted in the same way. For them, the essential has not been "the formula," which they have looked upon as a very imperfect vehicle conveying their faith and love.

In fact, creed and faith are inseparable. In principle, it is faith which is everything; as to creed, it can undergo metamorphoses. So long as the latter appears adequate to faith, it is a motive power of an incalculable range; when faith deserts it, it is only a fossil empty of life.

Now if the present world (I speak of course of the *élite*) has not lost its faith it has lost its creed; it knows no longer what to cling to. In the dark it gropes for a guiding mark to direct its bewildered spirit. One must therefore replace for it the old formulas which satisfy no longer its reason. One must, to my mind, substitute for the old metaphysics the data of modern psychology. Without this new substratum, thought will remain suspended in the void, for faith, without concrete and positive creed to express it, is no more than a vague yearning and shadowy idealism. Now, the world is filled with doctrines which highly proclaim the sacred rights of truth and justice, the irresistible charm of the beautiful, but what do those grandiloquent words signify? Mysticism alone can clothe them with substance, rendering them palpable to the spirit and sensible to the heart. Otherwise all is vanity and food for illusion, and morality, with those who practice it without belief in a Creative Ideal, is only an outcome of the senses.

It is here that America can intervene. The Latin soul has its qualities as well as its defects; it is clear and limpid, fond of logies and dialectics, more intellectual than intuitive. The Anglo-Saxon soul, on the contrary, is perhaps more nebulous; it has not the same fine ordering of ideas, the same decorum in the worship of truth, but it is deeper, more mystical, its sounding line reaches fathoms deeper, and attains more easily the center of life.

What magnificence of truth in general and of religious truth in particular, might arise from the union of these two souls! In France we offend through excess of intellectualism. Of course this prevents us from wandering and riding on clouds, but this is not without danger, either, for it obliges our soul to hold fast to formulas, to neglect deep life, to live at the surface of ourselves and of the universe. The extreme dogmatism that rests with all its weight on the churches and imprints on them its indelible blemish, can be ascribed to no other cause. Let the soul of America, less worn than ours by the struggles of centuries, bring us its overflowing sap, all her freshness, full of the breath of great hopes, and of the perfume of her love.

What she must still provide us, or at least develop in us, is the spirit of initiative from the social standpoint.

If our churches in Europe die of consumption, if to most of the seekers they look like tombstones which indicate the place of a dead past, this is due to their having too much neglected the social service. Here, too, one must be courageous enough to brand their pusillanimous fears, their lack of confidence in their own destiny. Apart from some rare and beautiful exceptions, it is always with reticence that they have defended the interests of the people, never daring to penetrate to the heart of the question, and always having a regard for conservative susceptibility even while they defend the rights of democracy.

Still the evangelical idealism obliges them to comply with the legitimate claims of justice, even if these claims should bring about a radical transformation of social economy. The Anglo-Saxon soul is more valiant than ours in that respect. Its ideal is nearer to Christ than that of the Latin soul. Let, then, America bring us still, with her lofty faith, her anxious care for all those who on our sad planet find themselves in an unjust and undeserved situation.

To-day, in France, thinkers are dejected! From the social standpoint, it is the confusion which often precedes the furious conflict. From the religious point of view, it is a disorder.

Hence, this strange spectacle (which we notice after each great social shock), of souls troubled even to terror, clinging to old creeds as to lifebuoys, in order to delay the dreaded day of settlement, hoping that the dark cloud, laden with threats, will not burst on their heads, and that the blood will not come until after their time. How sad such a religion of fear!

The truly wise and believers awake to the situation know that salvation can come only from the revelations of the Spirit, from the unfathomable mystery of conscience. They see in the Spirit at the same time as the active principle of all things, the great Thaumaturge, the Wonder-Worker, who knows how to repair the ravages of mankind.

So, for them, in spite of the most distressing sight of the present time, the last word is not yet said. From the social and religious standpoint, we move among ruins. To be convinced of this it suffices to open our eyes, and not to be the victims of a certain

bluff which dissimulates truth under the paint of conservative lies and of a detestable hypocrisy.

That which reassures me is that Christianity is still to come and the Eternal Gospel has not yet been fully understood. If it belonged to the past, our condition would be hopeless, for the past has failed. Why should the last word have been said about Christ? It would be as well to affirm that the sky has been better explored by old telescopes than by the great equatorial. Let us still expect for our old world new experiences. They will perhaps be crucifying, but if such be necessary, what matters the martyrdom of our susceptibility? May the soul of America remain, not only from the material standpoint but above all from the spiritual, our sister soul.

There are for her great things to accomplish, an old world to consolidate, a New Ideal to create, a door to open giving a sight of the Kingdom of God.

TRUTH AND VALUE IN RELIGION

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Apologists often argue that the most satisfactory, perhaps the only demonstration of the truth of religious beliefs, lies in their value for life. But these same persons, if they are fair, must admit that many mutually contradictory beliefs are valuable to those that hold them. The nervous system may be soothed, the moral nature inspired, the spiritual life quickened, by Christian Science, by Roman Catholicism, or by Buddhism. Now Christian Science, Roman Catholicism, and Buddhism cannot all be true, unless truth is chaotic nonsense; yet each of them appears to be more or less valuable to many people. The *argumentum ad bonum* proves too much; and we are driven to admit that valuable results may follow from untrue beliefs.

If we explore further the relations between truth and value, we have occasion to inquire whether the true is always valuable. "In a sense" (as philosophers annoyingly say) it is always valuable for a truth-loving mind to know what is true. But "in another sense" it often turns out that truth is not valuable. It may be dispiriting, painful, crushing. To learn that one's earthly all has been lost through unscrupulous agents, or that one's most trusted friend is false, or that one's fondest desires are doomed to frustration, is to learn the truth. Such truth does not add to what would commonly be regarded as the value of life. Perhaps under the circumstances it is valuable to know the worst. "Where everything is bad," wrote Bradley in his notebook, "it must be good to know the worst; where all is rotten it is a man's work to cry stinking fish." True enough; but if this were the only value we could look for in the truth about religion, it would be a wretched enough substitute for the hopes and promises of salvation.

Assuming the truth of the essential principles of Christianity, the objective student of history will have to admit that those principles have not always borne worthy fruit in the lives of sincere Christians. Nietzsche was not wholly wrong when he said that the

Christian virtues of love, pity, and humility produce a weak and slavish type of life; some Christians are weak and slavish. Nor is popular criticism wholly wrong when it asserts that religion breeds effeminacy; some Christians are effeminate. The friends of religion as well as its critics have denounced the evils that flow from certain factors in religion which, taken in themselves, are true and good. For example: the social expression of religion requires ritual; but ritual often leads to a deadly formalism that destroys the very spirit of religion. Religion is impossible without beliefs; yet loyalty to good and true beliefs may engender a type of excessive conservatism and traditionalism that easily becomes hostile both to tolerance and to growth. An exclusive and one-sided allegiance to religion often enough leads to a spirit that is jealous of culture and the arts, hostile to science, timorous and fearful lest these other values should undermine or replace religion. The reader of Andrew D. White's The Warfare of Theology and Science can scarcely suppress the reflection that religion has often behaved more like a spoiled and jealous child than like a man, confidently reliant on God and his infinite power. This catalogue of ills that sometimes arise from religion is incomplete; but it suffices to suggest that true beliefs may have evil consequences.

But have we been fair? Is it the truth from which these evil consequences have been derived, or have they resulted rather from a failure to apprehend the truth rightly, either in itself or in its relations to other truth? It may well be that this objection is sound; none the less there remains untouched this residual fact: that a true belief often has bad consequences, if this belief is not rightly apprehended and rightly related to other truth. I may correctly believe that veracity is a virtue. But if I rely on that true belief as my justification for telling everyone I meet precisely what I think of him, my truth causes personal disaster and social havoc.

If we are to attain a just estimate of the relation between truth and value in religion, we must recognize a further qualification, namely, that religion should not be expected to produce all kinds of value. It has a work of its own: that of relating the total life of human individuals and societies to God by moral and mystical

bonds. Religion claims sovereignty over the whole of life; but in no case does a man's religious spirit actually create the rest of his being. First the natural, then the spiritual; the task of the spiritual is to do the best that can be done in taming and developing the natural. Religion does indeed remake a man or a society; but it remakes *that* man, *that* society. It does not annihilate them in order to substitute entirely different beings. It is, then, a mistaking of the function of religion to suppose that it will or should guarantee freedom from incidents of nature, such as bodily ills; whatever physical well-being it may bring is an incidental by-product. It is a grateful shade cast by the tree on certain weary travelers in the hot season; it is not the very root and sap of the tree. The man who desires health as his prime aim, and God only on condition of his gaining health, does not comprehend the spirit of religion. Neither is it the function of religion to solve economic problems. Religion should be the soul of every human undertaking, including the economic. It should drive men on toward an ideal solution of every problem. It drives on, but does not itself build the roads on which to travel. It creates the vision of a divine plan in life; but it does not furnish the tools and instruments for constructing a mansion here below in harmony with the divine idea. Religious idealism is, in this world, impractical and futile unless it join hands with knowledge of conditions and means. Hence it is that the social and economic ideas of religious personalities are often fantastic and unreal. The soul of the new order must indeed come from religion; but the body must come from the sociologist and the economist. The personal and the instrumental, as Bishop McConnell has called them, are both necessary.

Pity 'tis, 'tis true, but religion will not impart intelligence any more than it will heal all sickness or cure all economic ills. A religious awakening may impart a new stimulus and zest to the intellectual life, or may vitalize dormant powers of mind. The great leaders of the Christian Church from Saint Paul and Saint Augustine to Luther, Calvin, Wesley, Cardinal Newman, and Phillips Brooks have been mighty men of valor in the realm of thought. But all great religions have made their appeal also to the common man, however unintellectual and untrained he may

be. Christianity, as Harnack was fond of pointing out, was something which the serving-maids of Ephesus could appropriate. It is true that there is a certain minimum of intelligence below which religion is impossible: a mind must be able in some measure to grasp a few fundamental ideas about God and man and conduct, if religion is to take root in that mind at all. But observation of the individual differences among men indicates that there are wide variations in their native capacity. There is no reason to believe that religion creates intellectual capacity or supplies deficiencies in education. A religious experience, however satisfying, or a religious belief, however firmly and reverently held, does not of itself endow its bearer with any special insight into questions of philosophy or history. However true it be that the philosophy of religion or the facts of religious history may never be appreciatively interpreted by a man to whom religion is not real, it is also true that the religious spirit must be supplemented by the philosophical and historical spirit before it is competent to pronounce on questions of philosophical theory or historical fact.

Thus far we have seen that valuable results may in some instances follow from untrue beliefs and evil results from true beliefs; also that there are numerous types of value which it is not reasonable to expect religion as such to produce. It would appear evident that the relation between value and truth is not so empirically immediate as popular apologetics assume. Nevertheless there is an intimate relation between religious truth and value. Religion is, as Höffding says, essentially a belief in the conservation of values. The whole enterprise of religion is based on the faith that what is truly valuable is also real and eternal; and is not the clue right here—the *truly* valuable? Must we not distinguish between the apparently valuable and the really valuable, just as we distinguish between appearance and reality in other realms of experience? This distinction does not imply that the apparent is unreal, but only that it does not adequately express the real. Anything, we may say, has apparent value if we enjoy or approve it, or find it precious or satisfying at the moment of experience. It is not so easy to define the conditions under which we assert the presence of real value. But is it not true that when

we assert that any object is really valuable, we mean, first, that it not merely appears valuable at the moment but would appear so to an "impartial observer" that took all truth into account; and, secondly, that it conforms to those ideal imperatives which the mind recognizes as laws constitutive of true value? Such imperatives are the norms of logic, of ethics, of æsthetics, and of religion.

Religion is concerned with true value, not with apparent value. She will not, when she understands herself, rest her case on the mere presence or absence of apparent values. She will fix her eye on what James called "the long run," and Spinoza, "the aspect of eternity." She will not boast that religion is proven to be true if the Christian succeeds in business, nor will she curse God and die if the Christian suffers from boils. She will cherish the eternal values, in the faith that no temporal expedients can redeem the time, since the eternal is (as Royce held) the only true practical. If religion is to be a power in the world, it will not be by conforming to "worldly" standards, but by shedding the light and power of the eternal on every worldly circumstance. Not every successful "drive" nor every comforting belief is a real value. Not every gracious religious experience proves the truth of the doctrine that led to it. There is the same need of "sterilizing one's intellectual instruments" (as Bowne put it) in dealing with our valuations as in dealing with what science calls fact. "Beloved, believe not every spirit, but prove the spirits whether they are of God; because many false prophets are gone out into the world" (1 John 4. 1). The value of an experience or belief is not a guarantee of its truth; but the values, like the spirits, should be proved. This does not imply that a mathematical demonstration is necessary or possible; it does mean that religious faith should be grounded in a coherent whole of truth, not in the haphazard likes and dislikes of the moment.

This point of view might appear to mean that the relation between truth and value is such that only the man who is wise enough to grasp truth comprehensively can experience true value. The ideal goal of complete knowledge of truth and appreciation of value should indeed never cease to attract and stir the human

mind. No one ought to be satisfied with knowing less than he can know. Yet this does not mean that the realm of value is closed to the humble and unlearned. If the source of all reality is a Supreme Person, God himself, and the universe is a society of persons, then God is immanent in all finite life. The Divine Person works in and with the human person. Whether the human being is wise or foolish, learned or ignorant, righteous or sinful, the divine purpose is always the same, namely the redemption of the individual and of society. The supremely good God works with all his creatures to this end. Such is Christian faith, and such also is the explanation of the universe that gives the personalistic philosopher the only satisfactory solution to the riddle of life.

God, then, is working with every man. Religion arises when man becomes conscious of the will to cooperate with the God on whom he is dependent. In such a universe, what is the status of the unlearned and ignorant? Granted the minimum of intelligence essential to religion, and granted a good will toward God, a man may be quite innocent of science, philosophy, and theology, and yet may experience the sense of personal cooperation between God and himself, himself and God, which is the essence of religion. His theological beliefs (beyond the minimum) may be inadequate or even false; if his will is in harmony with the divine as he apprehends it, God is working good in him through, but in spite of, his false beliefs. We must take seriously the doctrine of divine immanence. But disastrous practical and theoretical error ensues when the man who thus experiences the immanent God uses his feeling of religious values to justify his false beliefs. Calamitous instances of this procedure are found by every teacher of philosophy and religion, and by every religious worker.

The man who is seeking to think through his religion will endeavor to criticize and to understand as clearly as he may his faith that the truly real is valuable and the truly valuable real. But he will not yield to the temptations of an easy-going, this-worldly pragmatism. He may incline to Royce's absolute pragmatism, but he will keep before his mind Bowne's warning that God does not pay every Saturday night—and when he does, very rarely in cash.

THE BALD-HEADED MAN; OR, WHY I AM A PERSONALIST

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It can no longer be denied that the theories of evolution which have been propounded by scientists have done much to help in the classification of the material handled by scientists, and that they have very materially aided mankind in gaining control of environment. On the other hand, to assume, as Haeckel does, that "they remove the countless enigmas that beset the pathway of the uneducated and the savage," is simply a case of "where ignorance is bliss, 'tis folly to be wise." There are plenty among the uneducated and ignorant who feel quite as content in their ignorance as Haeckel does in his. They are quite as satisfied with their view of the world, and have for *themselves* quite as satisfactory a solution for the riddle of the universe as he has for *himself*. The enigmas that trouble us are largely of our own making, likewise our solutions for them are like the idol that the workman fashioneth. While the scientist's idea may not be in the likeness of anything in the heavens above or the earth beneath, and hence may not come under scriptural condemnation, it is no less a creation of the imagination than is the beautiful mythology of many a primitive people. The scientist no doubt understands more clearly the *process*, but is often farther from the reality back of the process than the savage who constantly dreads the spirits. Whenever a scientist turns from description to explanation, from his patient collecting and arranging of phenomenal facts to the Why, the Wherefrom, and the Whitherto, or, in other words, philosophizes about his material, he generally makes a mess of things. Haeckel's Monism reminds me of a story which, like his philosophy, is founded on fancy rather than fact, but this does not detract from its cogency as an illustration. An engineer once ran his train so fast that the fireman had to hold the engineer's hair on, the brakeman held the fireman's hair on, the conductor

held the brakeman's hair on, and a passenger held the conductor's hair on. But who held the passenger's hair on? He was bald-headed. Professor Bowne used to say, some people are bald-headed on the inside. To this class belong those who think that by tracing immediate causes back through a series however long they can remove mystery from a moving, growing, living, thinking world. They are all compelled to drag in the bald-headed man by the hair of his head somewhere. Don't smile, I am not attempting a joke. Seriously, is not Darwin's Law of the Survival of the Fittest based on the profound truth that it is the fittest that survive, literally dragging in a bald-headed man by the hair of the head? This bald-headed man is known by various names. Darwin calls him Chance Variation, and gives him a helpmate, Sexual Selection. Spencer calls him the Unknowable. Haeckel calls him "Physis." A host of scientists drop the hair out of the series by substituting a capital N on the word Nature.

The scientific method of classifying experience and fact certainly has put to flight a host of ghosts and goblins, gods and goddesses, but it has brought others with it which, though more discreet in manner and formal in attire and law-abiding in their conduct, owe their being none the less to the creative consciousness of man than do the more human and wayward fairies of the imaginative days in the childhood of the race. Fair Juno has gone, but "a matrix of a certain kind of activity" (Irwin King) has come. Adam and Eve are no longer considered historical characters, but we must start somewhere. F. S. Ames puts the Hunger Instinct and the Sexual Instinct in his garden of Eden. As in Adam all men die, so through the triumphant working out of these two fundamental human impulses shall all men be made alive.

Instead of using drums to frighten away the spirits, scientists write volumes to keep their less enlightened fellow men from falling into the power of the monster of dualism. Theories are bugaboos to the scientist. He wants nothing to do with them if he can help it. Facts, he insists, must be fundamental. He does not go far, however, with his facts until the bald-headed man in the form of some theory puts in his appearance. The scientist immediately

tries to hair the head of his theory with facts. Usually a close examination reveals this hair to be a wig. The facts are not vitally connected with the theory. All the war of words between science and religion arises out of the incapacity of any one human mind to comprehend or explain all the facts in the universe, and to organize them all into a unified system, either with reference to conduct or thought, or even with reference to one another. When the scientist tells us to get rid of our prejudices, to eliminate the personal equation and deal with facts as they are, he is asking us to do something that is absolutely impossible. What he is trying to do here is to get rid of a great mass of facts that he, with his purely scientific knowledge of a certain other group of related facts, does not know how to handle, by denying that they exist. Our prejudices and ourselves are facts to be dealt with and accounted for just as much as are the reaction in test tubes and the phenomena of reproduction in living organisms. But it is folly to assume that we can deal with these by applying the same laws that we find operating in the other groups of facts. Haeckel gives an illustration of what we mean here when he says, "If our political rulers and our 'representatives of the people' possessed this invaluable biological and anthropological knowledge, we should not find our journals so full of the sociological blunders and political nonsenses which at present are far from adorning our parliamentary reports." The assumption here is that what men have thought and the institutions that men have constructed are useless and negligible; the one thing that is necessary to know is not the history of mankind, but the history and the laws of the growth of man's body from a single cell. Why is Haeckel trying to pick a quarrel with the lawmakers and the theologians? Why does he not pick on some one of his own size, and tell the chemist to throw his retorts out of the window and get a microscope, for it is through the microscope that the human race is to learn wisdom? He no doubt would answer that these sciences are dependent the one upon the other, that there are chemical laws operating in the realm of biology, and that the laws in the two fields are one and the same. They are if the microscope and the retort are the same.

How any fair-minded judge of the past of human experience can call "creation" a myth and the "Universe" or the "Cosmos" a demonstrable thing is a psychological phenomenon that is scarcely explainable on biological grounds. It is a fact that men the world around have come just a little nearer having experimental knowledge of God than they have of "matter" or "motion," or "substance." When it comes to a choice between a "myth" with hands and feet and a modicum of sense and one that has existence only in the universalizing powers of a brain (note, *brain*, not mind, for the monistic philosophy denies that there is such a thing), the common sense man will be found following the former. Not only is this so, but this faith will always inspire a devotion and a loyalty that will never be found in connection with the formless and void generalizations of impersonal philosophies. Imagine a man laying down his life for the Law of the Conservation of Energy! Galileo suffered persecution for his scientific theories, but Savonarola died for his religious convictions. This was not because Galileo was less courageous, but because the kind of truth for which he was suffering could not appeal to human nature as of as much value as the kind of truth for which the martyrs have been giving their lives. This may not be as it ought to be, but here is a fact for which the biologist will have great difficulty finding an explanation by studying parent cells and their chromosomes.

Honesty of speech is about as important as honesty of thinking; we therefore say honestly, that we start our discussion of this subject of evolution with a prejudice. I not only have a right to my own prejudices, but according to those who hold that we find in Nature a sufficient and immediate cause for every and all phenomena, even mental, I am not to blame for my prejudice. Professor Bowne once said that he was quite willing to acknowledge that mind and intelligence had nothing to do with the creation of some men's philosophy if they wished to have it so. Whether the devotee of a mechanical theory of the universe blames me or my biological heritage, I am quite willing to take the blame for willfully holding on to my prejudice, because it will be of advantage to me in the argument. We claim no monopoly on honesty

of speech. We are glad to find some of it in the writings of the humble Hun, Haeckel. He wrote in one of his latest books, Eternity, which by the way was written for the comfort of the boys in the trenches, and published in America, in the interest of German propaganda: "Every day the newspapers print long lists of the promising young men and devoted fathers who have sacrificed their lives for their fatherland. Naturally people on all sides begin to inquire, What is the meaning of life? Is existence eternal? Is the soul immortal? The answers to these questions are sought by some in religion, by others in science, and they will vary greatly according as these highest problems of human intellect are judged from the monistic or the dualistic point of view." That is to say, your answer to these questions depends upon your prejudices largely. Note he does not say, depends upon your knowledge of the facts in the case.

The prejudice with which I enter an investigation of the various processes in the world of Nature is that these processes do not contain a sufficient explanation for themselves within themselves. It may be our stupidity that prevents our seeing a full and sufficient explanation for all the mysteries that confront the human mind in mere words. On the other hand, may it not be cupidity bordering on superstition that enables a man to be satisfied with such a contradictory assumption as "the constancy of a world-soul" (Eternity, p. 9) when confessedly there is no such thing as a *soul*? It is superstitious to attribute personal attributes to the winds and the waves, to clouds and lightnings, but scientific to speak of "sensation being displayed in crystal formation" (Eternity, p. 10). Verily the religionists have no monopoly on inconsistency!

The scientist refuses to be frightened by goblins or ghosts, and some scientists refuse to acknowledge any fear or obligation to God, gods, or goddesses. Their fearlessness in this direction has led many of them to a recklessness that reminds one of the boy that whistles to keep up his courage, or the abandonment of the soldier that finds expression not alone in heroic deeds but in most unheroic profanity. Many a man begins to use big words when his courage fails him. We refuse to be frightened by mere words.

We hold them to be as harmless to our bodies as is our grandfather's ghost. We grant that they may disturb the souls of the faithless just as the ghosts of the departed dead disturb the souls of the superstitious. Words are dangerous things. Men may capture and imprison the most dangerous germs, harness the lightnings, and ride upon the winds, but be mere dupes of words. My esteemed teacher, Henry Churchill King, says: "One would hardly believe it, were the evidence not forced upon him, the extent to which the thought of even professional thinkers has been dominated by words. The only deliverance from such domination is the persistent determination to use no words without having some clear corresponding thought. Domination by a word whose implications are never made really clear, it has often been noted, is seen in the constant use, by Locke and his followers, of the word "impression." No doubt an inadequate analogy is strongly at work here. Taken together, the domination has been so real, that "the tang of Locke's cask," as some one has expressed it, is to be recognized in very much of the English thought down to the present.

"Domination by a word is particularly easy, when the word has a double meaning, or seems capable, at least, of looking in two directions at once. Thus, many have hidden from themselves the real difficulties of their conception by the choice of the word impulse, which has both a recognized physical and psychical meaning, and so seems admirably adapted to serve as an explanatory principle, that shall be neither a mechanical force nor a conscious mind. These people seem never to have compelled themselves to face the question whether they could really think any *tertium quid*, corresponding to the ambiguity of the word. There has been a similar playing with the word appearance, the word thought, and the word force. And, not to extend enumeration of examples, it particularly concerns the thinker on religious themes to notice, that one may be successfully challenged to give any clear meaning to the term impersonal spirit and to similar designations that have figured nowhere more largely than in antitheistic discussions. We are not to be bullied by a word, however sonorous or often repeated. We may and we must demand, if we have any

desire to reach the truth, that every term have a clear corresponding thought. It is not vain to insist upon this point. Over and over again in the history of thought, great interests have been sacrificed to a word." (The Seeming Unreality of the Spiritual World, pp. 57-59.)

One needs but to examine carefully the words, the analogies, and the images of any philosophy of the world or of life, to see how utterly impossible an impersonal world is for a *person* to comprehend. Not only does an impersonal "cosmos" fail to provide any adequate explanation for personality, but it is without meaning for a *person.* To illustrate, take this paragraph from one who says, "The immortal soul is nothing but a function of the thought organ, the work of the material brain": "The number series is infinite; no matter how far *we* continue it into infinity, WE can always add other units to the last number. In the same way WE can think of time only in limitless eternity; by however much WE multiply the millions and billions of years. Space, likewise, is boundless; extend it as far as WE please in all three dimensions, WE can find no limit to it. The human mind keeps on asking, Is there no space beyond, whether empty or filled with substance?" Note the number of times the personal pronoun appears and ask yourself what reality there is back of it, and then try to reconstruct this paragraph, inserting the antecedents that have reality in experience for the pronoun WE, and you will see how impossible an impersonal "limitless" eternity is for *people.* The thing that creates the difficulty is not "space," but the "human mind" that persists in asking questions. This term "human mind" is very misleading to the uninitiated in the philosophy of Monism. It is not something different than material; it is the mere product of the brain. Verily this is a case of the clay saying to him that fashioned it, What makest thou? This "human mind," the material product, dare ask the brain that fashioned it, What makest thou? "Human mind" is a kind of clay that will ever have this troublesome habit of striving with its maker until it learn its true relation to its Maker. It is the attitude taken toward what the scientist here has seen fit to call the "human mind" that is the deciding factor in determining whether or not we shall spell our

theory of evolution with *e* or E. Dr. Fosdick puts the matter well in the following:

"The underlying reason why science, when she regards her province as covering everything, inevitably clashes with the interests of religion, is that she *starts her view of the work from the subhuman side.* The typical sciences are physics, chemistry, astronomy, geology, biology, and the view of the universe which they present is subhuman; the master ideas involved in it are obtained with the life of man left out of account. Such an approach presents a world machine, immense and regular, and when, later, psychology and sociology arise, how easy it is to call the human life which they study a by-product of the subhuman world, an exudation arising from the activities of matter" (The Meaning of Faith, p. 179).

A careful examination of the words used by scientists and the content of the thought back of them will reveal the fact that it is impossible to make clear the meaning of the subhuman world without drawing on the ideas that can be derived only from the human and personal realm. If religion has been anthropomorphic, science has been guilty of anthropopathisms. That is, in its attempts to understand the material world it has attributed to it states of conscience, and been compelled to personify many things. Egotistic as it may sound, the only way that a man can understand his world is to assume that it exists for the sole purpose of his understanding it. Lotze is no doubt right when he says that the cosmos is to be understood through the microcosmos. We ourselves are the key that unlocks the "Riddle of the Universe." Nor is this egotism as offensive to us as the egotism that boasts of "my philosophy of monism."

Let us examine some of the words with which the scientists have waged war on religion in the past in the light of what we actually find ourselves to be. Let us take first Spencer's famous definition for evolution: "The transformation of indefinite incoherent homogeneity into definite coherent heterogeneity, which goes on everywhere until it brings about a reverse transformation, is consequent upon certain simple laws of force." Here we see the rainbow, the end of which scientists and philosophers have been

chasing from time immemorial, namely, unity. The pot of gold at the end of this rainbow is simple, undifferentiated "matter" or "spirit" or "stuff" or "substance." The dogmatist says it must be there and tells what it is like, and if he is a theologian of the scholastic type he hunts his proof texts in Holy Scripture; if he be an atheist, he hunts his proof texts in Nature, and from star dust and stagnant mud puddles to political institutions and architecture he fits these proof texts into his system. The very multitude of these proof texts leaves us in no doubt as to the fact that the world is many, but they do not make it clear that the many are in any sense one, or a universe. We experience the world as many. We do not find a universe in experience. The nearest we come to simplicity, oneness, or homogeneity, is in the field of chemistry, where things are broken up into elements. But even here we have to walk much by faith in the atomic theory. Even could we see and weigh an atom we would not find the universe in it; and if the world were reduced to atoms, how could the atoms come together and form a world such as the one we now know? You can have a laboratory full of elements and nothing happens until some one comes in and begins to pull the corks out of the bottles and mix things together. What happens then depends upon the wisdom and the purpose of the one who does the mixing. Anyone mixing by chance will likely end by being mixed up with the wreckage and ashes of the laboratory.

The fact is that we know or experience unity only in that complex we call self-consciousness. The subjective world seems to be one, and the mind ever tries to find a similar unity in the objective world. This unity is beyond experience. The nature of this unity is to be found by looking within and not without. The grossest materialistic theory of evolution draws its analogies from within or posits something as an explanation that can have no clear thought corresponding to it without drawing upon the very nature of consciousness itself for this thought. To illustrate, suppose you call your theory of evolution mechanical, and work out a theory based on the law of the indestructibility of matter and the conservation of energy. Now examine the content of these words and see how anthropomorphic they must become

to have any meaning to an anthropos. Mechanical, of or pertaining to a machine: a machine, a tool, an instrument absolutely devoid of meaning when not referred to a mechanic, a function, and some end. The law of the indestructibility of matter: What is a law? Has it power? Can it do anything? Is a law anything more than a formula created by the human mind for the sake of explaining and handling certain regular occurrences in the realm of human experience? What do we mean by indestructible in the sense in which it is used here? There is nothing that we can grasp through our senses that cannot be changed into something other than it is. We say that we do not destroy it but only change it. When water becomes H_2+O what becomes of the water? Does it still exist? When H_2+O becomes water what has become of the H and the O? We say they still exist in the water, but as soon as we find them as H and O water ceases to be. What is it that abides across between these two elastic gases and this non-elastic liquid? All that this law can mean to us is that in this world of changing things everything has something before it and something after it. It does not reveal to us what holds things together or makes them follow upon one another in ordered sequence, nor can we find this by giving it a name.

Again "Chemical Affinity" is best understood in psychological terminology, namely, as the feeling of one atom for another. And "force" is but another word for the feeling of effort.

Next to the law of the indestructibility of matter comes the law of the conservation of energy in the mechanics of the universe. This law is compelled to bridge the chasm between forms of sensible motion and inactive matter by ascribing to certain things "potential energy"; that is, certain things when the right thing is done to them will yield up energy in the form of heat or electricity, which in turn can be transformed into motion if the right thing is done to them. But, note, some new thing from the outside the thing that contains the potential energy has to come in or act upon it before this energy becomes kinetic. So far as experience goes this new thing is usually introduced by mind, by conscious act of a conscious individual. Then, too, how did this energy get into the coal and the oil? This must be answered

frankly, somebody put it there, or by a ruse like the bald-headed man in the story. His name is here, Mr. Chance.

Passing from physics and chemistry to biology, the science that really gave birth to modern theories of evolution, we are confronted on the very threshold with a question analogous to the one we have just discussed. When and how did life first appear on the scene, are questions that science has not yet answered, although they belong to her field of inquiry. But after they have been answered, the question as to where this life came from is still unanswered. Every attempt to answer this introduces us to something that we recognize as our old friend the bald-headed man.

We cannot pretend to have discussed evolution without paying our respects to "Natural Selection" and "Sexual Selection." Here again we have some words to deal with. Selection is a pretty complex process, and such a process can be understood only by those who have exercised the faculties necessary to make a selection. Judgment and valuation at least, if not plan and purpose, are involved in an act of selection. Even should all these be taken for granted as having been accounted for by spelling nature with a capital N, the process of selection would still remain a purely negative process. Such a process could never account for progress. The best that selection could do would be to improve general averages, but could not produce anything new. It is just as impossible to get anything new into a series in which each individual in the series must find its full and adequate cause in what preceded it, as it is to have the world we know created out of nothing.

It seems that Mr. Darwin has often been misunderstood on this point. He did not try to account for variations by natural selection; he wrote: "Several writers have misapprehended or objected to the term natural selection. Some have even imagined that natural selection induces variability, whereas it implies only the preservation of such variations as arise and are beneficial to the being under its condition of life. No one objects to agriculturists speaking of the potent effects of man's selection, and in this case the individual differences given by nature, which man for some object selects, must of necessity first occur" (Origin of Species, p. 63).

We do not feel capable of stating our own theory of evolution until we have gone into the study of heredity more thoroughly, but in view of the above considerations we feel sure that no theory that makes consciousness a product and not an active factor in the process can be satisfactory. As to the order of events in the process we are quite willing to take them as they are found to occur. However, we will have no giraffes growing long necks through a succession of droughts that kill first the grass and then the shrubs, compelling the beasts to eat on trees. In this case we will be like the colored layman who, when his pastor said, 'De Lo'd made Adam out o' clay and set him up against the fence to dry," asked "Who made that fence?" The fact that it takes more water to raise trees than it does grass would indicate a succession of droughts would make bison out of giraffes.

We believe that to approach the subject of an investigation of nature with a view to understanding it demands a plan and a purpose on the part of the investigator, if the knowledge he gains is to be useful; or if the experience men have in the world is to produce knowledge, this experience must be brought under conscious direction. No knowledge is possible in a topsy-turvy world, hence the inference that the world is under conscious direction is the corner stone of all true science.

Let him who by virtue of his world theory is a mere automaton with brain without mind hold his peace. His very act of taking me to task for my prejudices is a denial of his own theory.

GOD'S COMMUNION WITH MEN

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Cooperation is one of the five essentials in the law of personal relations. Working, thinking, talking are the three ways of cooperation among personalities. Perhaps the most difficult of the three is communion or conversation, especially that conversation carried on with God, or, rather, the conversation God holds with men. This latter idea, the more crucial phase of cooperation, will be the major concern in the development of this subject. Besides the enjoyment of the fellowship involved in communion, there is also the fact that communion is the interchange of ideas. Let this conception have the attention a moment.

Prayer is man's contribution in religious communion. It is conversation with God. Prayer is soul combustion; it burns human energy, but makes the soul incandescent. Great praying consumes the spirit, and the release of divine power follows when the soul is under pressure and aflame. Some people trust in prayers, but it is God, not prayers, that makes conversation. Most of the time, however, praying is the delightful communion of friend with friend. The mind glows with the presence of the ideal Companion, the heart is warmed, and there is a fragrant, hallowed atmosphere with God when he comes. Prayer opens our life to his presence.

But prayer, too often, is a device to get in a supernatural way the things we cannot obtain in a natural way. Or, too often it is a form of soliloquy or monologue. We pray or talk to God, but never get an answer. Such one-sided converse is not real communion. Communion demands words from God. And right here men's religious life oftenest breaks down. Men do not wait, do not understand God's language, or do not take the time to find out what God longs to say in return. Let us be perfectly frank with ourselves while we ask this question, "When did God last speak to me so that I understood what he said?" An inventory

of the usual experience discloses rather a meager stock. A silent God becomes a hypothetical God. And a theoretical person can render little service, much less dominate the life of a man. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4. 4). Not man's side of the conversation, but God's Word is what man lives by, and if man lives he must have facility in understanding God's speech. God is required to adapt his message to the ability of the hearer to hear. Let us examine some of the methods the Lord takes to get the attention of men.

When humanity sinks to depths that demand heroic measures, God in times past has resorted to miracles to get the attention of men. Miracles represent the masterful grasp of an Intelligence over matter—a grasp not yet attained by the intelligence of man. They are epochal appeals, and are of racial significance. These ultranatural signs are grouped in cycles or seasons. They were seen in the times of Moses, the Judges, Elijah, and especially in the time of Christ. Such mighty works demonstrate authority, the authority of successful performance, the work of God and not of man. They are the credentials of the human agent, the sacred and solemn seal of Christ's approval, and the authority for the mission.

"The same works that I do, bear witness of me, that the Father hath sent me." John 5. 36.

"Believe me for the very works' sake." John 14. 11.

"This is the work of God, that ye believe on him whom he hath sent." John 6. 29.

Miracles are sent to contradict the haughty, to correct those in error, to confer honor on the lowly, to commend the truth-seeker, to confirm believers, and to conduce that divine trust without which it is impossible to please God. Christ considered them as "mighty works"—the direct effort of God. Men will be condemned or condoned through their attitude toward them. These "mighty works" devolve upon the generation receiving them a special obligation to believe.

"If I had not come and spoken unto them, they had not had sin." John 15. 22.

"If I had not done among them the works which none other man did, they had not sin." John 15. 24.

Miracles are God's personal interventions in human affairs. They are God's emergency measures worked under the pressure of necessity. He meets an abnormal condition in society by an abnormal measure.

Miracles are not his preferred method of approach to the human heart. If the dulled auditory sense of a myopic world, in its tumult, does not hear the voice of the Lord, then he will make the people understand in the sign language of the deaf. If his preferred way of heart speech will not reach them, he must use an exceptional expedient to reach their desperate ease. God is calling back to himself a world that has lost its way. Miracles are extorted by crisis.

A crisis clutches the world in a death grip. The elements in this decisive moment are not physical or material, but relational. The cables which bind populations together are at the breaking strain. The problem before the world is personal relations—personal, not masses. The power to recognize the units of a mass is an attribute of a greater mind. The freshman walks into the library and sees a mass of books, but the librarian sees alcoves and specific books. The novice looks upon the engine as a mass of hissing iron, but the engineer knows every plate, valve, and bolt. The great mass movements of the Allied armies in the World War were not possible until each soldier had first learned his duty by individual drill in the school of the soldier, then came the school of the squad, the school of the company, and finally battalion movements. The mightiest power in the universe is conditioned by its grasp and control of every atom in it. And God in his fatherhood must know his children personally and deal with them individually, for impersonal and mass relations never yet were fatherly. And man, if he is to be brother, may well emulate the Father's example.

God also speaks through catastrophes and events. It is very becoming of men to heed the lesson he teaches thereby.

Revelation is another method of God-speech, which was sometimes accompanied by divine power. Revelation in the best sense

is described by Lincoln in his second inaugural address, "as God gives us to see the right."

Opportunities are another form of God-speech. These are duties which confront us. We may learn of his plan for us by the study of the linking together of Life's commonplaces, and the daily dovetailing of ordinary blessings will aid us to see tokens of a hand of divine skill. These words of God should be tested and tried, for proof lies with the results. Let us watch the major drift of life, and the general trend will point the way of God's leading.

All the foregoing ways of noting God's word are at best cumbersome, occasional, and elementary. Communion if it is to be complete, effective and the joyous conversation of companions must possess a common language. The unusual methods of God's speech mentioned above imply a usual or natural method.

A common vocabulary is necessary to effective conversation. A knowledge of the psychological processes involved raises the appreciation of the conversation. Let us speak of the vocabulary first. Whatever language God speaks we may expect it to be a universal language. He speaks words which men everywhere can understand.

Truth is God's vocabulary.

Truth is a complexity. The conception of love, which like a beam of pure white light passed through the prism of Paul's mind and was unbraided into its primary colors, so truth may be unlaced and resolved to its elements.

Science is the demonstration of truth.

Inquiry is the search for truth.

Knowledge is the possession of truth.

Righteousness is the personal expression of truth.

Trust is the experience of truth.

Perpetuity is the purpose of truth.

Order is the law of truth: 1st. As a mode of action = Reality, exactness, genuineness. 2nd. Reliability = Like causes give like effects. The cosmic system of facts is the content of truth: 1st. The system has unity. There is no disintegration. The system of truth is a whole. Take a truth ever so small, and one cannot

run away with it, but is himself attached to the system. 2nd. The system has a plan.

Truth is God's vocabulary.

Obviously, the greater the appreciation of the vocabulary, the more truth with which the mind can be filled, the greater the stock of words from which to select and choose; the greater is the converse, and the more accurately can the conversation be carried on. Christ says, "Man shall live by every word that proceedeth out of the mouth of God." There are no idle words of God's. Every word is vital to life. They should be treasured above everything in value. Every word should be handled carefully, recorded, and put to use. The lack of daily communion with God leads to fatal epicureanism or barren stoicism. This may explain the general feebleness of the church to-day, that it seems to care less to discover new truth than it does to confirm the truth it already has. The boilers cannot generate power on yesterday's ashes. Let experience and trust be the sponsors for each new truth.

Blessed are the truth lovers, for they shall hear God's voice. The hunger and thirst—the very passion for truth cannot be overemphasized. It is the base requisite for facility in God speech, for only through such an attitude can God speak to men. Thus led on from truth to truth, ever enlarging the vocabulary, the mechanism is prepared for the transmission of power.

"Sanctify them through thy truth: thy word is truth." John 17. 17.
"Every one that is of the truth heareth my voice." John 18. 37.

In the first temptation Christ shows the importance of waiting on the word of God. He resolved to work no miracle, to plan no constructive work without its full discussion with his Father. He is most powerful who trains and develops his spiritual ear. The capacity to hear Christ is equivalent to the ability to appropriate truth.

Conscience is the spiritual ear. It is the brain function of communion with the Lord. It is a sense organ. If righteousness is the chief feature of the Kingdom, then the burden rests on human sensitiveness to right and wrong. The eye and the ear may break down altogether in their functioning, but the conscience

will be operative even with the last flicker of consciousness. God is always in touch with man. Let a man do a good deed, and the conscience warms his whole being. When God comes to reveal himself in any special way, this same sense organ is stimulated to a greater degree, until the whole being is not only warmed, but the whole mind seems to be ablaze with the exaltation. Such was, for instance, the vision of Stephen. His dying eyes could not behold the person of the Son of God any more clearly than mine or yours, but with the fading of the physical eye, the still operating conscience, conscious of well doing, could receive sense impressions from the Lord. Often with real good men, or with evil men, the last conscious cerebration is the approval or condemnation through the conscience, of the Lord. Something of the physical nature of divine conversation if better understood, would raise the appreciation, and hence the value of this directive factor in life.

Psychologically, conscience involves cerebration succeeded by emotional discharge. These address themselves to the will, and that is as far as the conscience goes, for the will is our own original contribution to the act. Psychology demonstrates what is known as the ideal impulse, presenting itself as a proper act, or as an inhibitory idea, or as an ideo-motor cue. The ideal impulse is the first movement of a normal conscience. The ideal impulse is not subject to the will; in fact, it often comes with our protest. How does it come? It seems the projection of some personality. It cheers a lonely battler, gives hope when all else has fled, urges a duty with a sense of ought, suggests that a contemplated act is wrong and points to a correct substitute, and in fact when a wrong course is persistently pursued, the ideal impulse flays us with unremitting remorse, hoping that at last we shall listen. The ideal impulse seems to come from some one trying to befriend us. The ideal impulse is a divine impulse—the direct contact of God with the mind. The ideal impulse, when it has come to be relied upon, impresses one—not that there is an occasional word from God, but the amazement is that he is so constantly in touch with us.

"He shall bring all things to your remembrance." John 14. 26.
"He will guide you into all truth." John 16. 13.

"He shall teach you all things." John 14. 26.
"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8. 31, 32.
"I am the way, the truth, and the life." John 14. 6.
"As God gives us to see the right." Lincoln.

By these words Christ comforted his dismayed disciples. But more than that, he is giving to us moderns the psychological process by which he speaks to men. The word "Guide" is the key to the situation. God promises to guide the nerve currents through the neurons of the brain.

The intermeshed fibers and cells of the brain may be likened to a city with streets and street intersections. The fibers are the streets and the intersections are the cells. Let an automobile represent the train of thought, trafficking on the streets. Suppose the houses along the streets to be the thoughts or ideas, and the automobile flying along the streets and turning the corners, visiting this house and that. The car hurrying from house to house frequently is intercepted by some Person standing out on the street corner, and deflects the car from its course to an address on a side street.

So does God work with the brain. He stands at the intersections of the fibers, and shunts the nerve energy into whatever combinations of nerve centers will be productive of the purpose and thought. A different arrangement of the atoms in the molecule which rests in the fork of the nerve fiber is all that is necessary to deflect the nerve current.

As a train must have its track, so must the nerve current have its neuron path. As track laying precedes the operation of trains, so must a path be blazed through the forest of neurons, so that the nerve energy may have a highway. This track construction, which is the physical process of the acquisition of a new fact, requires effort and much energy. It is man's own positive effort. This trail blazing, this truth finding, this educational process God leaves strictly to man's own original exertion. Paving these new paths through the brain is entirely within the province of the will, or the effort of volition, and God holds this department of the mind as sacred. He never forces its doors. He may, through the con-

science, appeal to the will, but he reverently respects its boundary lines.

If God takes no part in path construction, at what point, then, does he touch the mind? His only point of contact with the mind is in the memory.

> "He shall bring all things to your remembrance." John 14. 26.
> "He will guide you into all truth." John 16. 13.

A nerve current following an old worn path is the mechanics of memory. Memory will be more or less distinct according to the intensity and prolongevity of the nerve discharge. In creating an impression on the mind, the Creator does not convey the idea through the usual sense avenues, but with more direct means he throws the switches along the neuron right-of-way (which man's will has already constructed), and he directs the nerve discharge into the proper channel, until the thought is formed complete in the mind. This may explain the need of an extended religious education. For the more the memory is stored with religious facts, the more paths or highways we have extended through the vast plains of the brain, the more comprehensive and efficient will God's communion be with us.

In his converse with men, why does not God reveal some great truths, such as the law of multiple proportions, as a whole complete idea without so much labor on man's part? Surely Dr. Dalton worked patiently for long hours in his chemistry laboratory, before this great fact could be released to enrich the minds of men. Would not a friend dictate an idea and save your time and energy? Where there is no effort there is no growth. If God indicated the truth to man without effort on his part the race would be static. It is man's part to build and extend the lines through the fibers and cells of his brain, then God when he has occasion will direct the brain energy into the newer cell combinations which form the new thought.

The Lord having guided the currents and energized the combination that has produced the ideal impulse, the energy generated has reverberations which touch a motor center and release motor energy. The motor discharge, if not all absorbed by muscles, flows

out into the secondary system and the current being dammed up, creates a tension, the feeling or pressure of which is emotion. The motor discharge crowds into the secondary system, and sets up a tension, much as the electrons flow into the aerial of a wireless apparatus and create a tension which the spark gap releases, thus forming an oscillation. The feeling of emotion follows the release of the motor discharge which is set off by the hair trigger reverberation from some idea or percept. To one who has a burning passion for truth, this emotion often reaches a glow, so that some ideal impulses seem to be so right that they fairly glow and seem luminous.

There is no thrill like the thrill of truth. Christ's voice always has a thrill to it. This thrill or illumination is one of the evidences of God's voice, though great care must be taken to distinguish it from mere whim or animal spirits. This is best tested by trial and results. God's Word always fits into the framework of things. It has objective, it has a compelling force, and demands a sense of completion, while whim evaporates and makes no demands. However, it is not the thrill or glow, although these things are refreshing, we need so much as we need the ideal impulse. When a phrase, thought, or biblical passage has a strange illumination thrown on it, the content of the thought is generally from God. The more this is trusted the more dependable does it become. These moments of divine illumination, when God seems present, are just little foretastes of the life with God that is to be. These moments are the links which make up the chain of life, for we live "by every word of God." There is something in the nature of the ideal impulse and the resulting glow which reveals its heavenly character. The impression is a complexity. There is a sense of the nearness of heaven, a sense of God's approval, and a sense of abundant life accompanied by a degree of power.

The ideal impulse having been impressed on the mind, and the emotions having been tripped off by it, this is as far as the conscience takes us. It then appeals to the will. And the will is purely our own original contribution to the act which follows.

This is the schedule followed by the conscience, the will, and the act.

CONSCIENCE:

1. Idea or ideal impulse.
2. The impulse continuing over the association fibers to motor centers.
3. Released energy backing up into the secondary nervous system.
4. Emotion or feeling of pent energy, which demands action or appeals to the will. Conscience goes no further.

WILL:

5. Normal will has this sequence—
   1st. Preliminary survey of the field.
   2d. Vision of the best course.
   3d. Fiat.
   4th. Effort.

The will is necessary to reinforce the ideal impulse in achieving righteous acts. Let the diagram below illustrate the point.

Let the ideal impulse $= \iota$
Effort $= \varepsilon$
Propensity $= \pi$
Then ι *per se* is less than π,
ι plus ε is greater than π

Effort of attention is the essential phenomenon of the will. The flickering idea must be held before the mind until it fills the whole mind.

Conscience, then, gives us some idea of man's part and God's part in communion. Given an ear to hear, and a common vocabulary for the conveyance of ideas, and there will follow facility of communion. Conscience works instantly and is the supremely regulative principle of our constitution. There is no compulsion of conscience where there is no previous knowledge of right. This is the reason for and the fact of education and evolution.

FRANCIS ASBURY: A FOUNDER OF THE AMERICAN NATION

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The Sesquicentenary of the arrival of Francis Asbury in America is being celebrated by the erection of an equestrian statue in Washington, D. C., to "The Prophet of the Long Road." One hundred and fifty years ago, October 27, 1771, the great itinerant first set foot on American soil in Philadelphia. It is a date which may fairly claim a place in the spiritual history of America along with the 21st of December, 1620. Indeed, so far as its formative influence upon national character is concerned, it might be argued that the landing of this English peasant preacher meant more than the landing of Christopher Columbus, whose advent glorifies another October date.

It may be profitable at this anniversary to seek to determine somewhat precisely the significance of Asbury's arrival to American Methodism and indirectly to the American nation, as revealed in his work through forty-two crowded years, and in the fruitful century which has elapsed since his translation.

1. Asbury brought to the feeble Methodist societies on this coast a man of a profound spiritual experience. The religious impressions which he had received from a godly mother had been deepened by assiduous cultivation. He very early obtained that clear witness of "his acceptance with God the Lord" into which he was to lead so many others. From that time he was God's man, seeking his guidance, by prayer and meditation, and resolutely renouncing every hindrance to his growth in grace, laying aside every weight and pressing toward the mark for the prize of the high calling of God in Christ Jesus. It meant incalculably much to the infant Methodism of America that a man of this type had come to its reinforcement at an hour that was more critical than any one dreamed. For it gave an intense spiritual leadership to that branch of the Protestant Church which was to have the most

rapid expansion in those years when the rationalistic philosophy of France was spreading to America, frosting the spirituality of the older churches and even threatening them with extinction.

2. Asbury's arrival brought to the scattered Methodist societies a man of rare singleness of purpose. Between his spells of seasick misery on board the frail bark that bore him through equinoctial gales from Bristol Channel to the Delaware Capes, he noted in his journal on September 12:

"I will set down a few things that lie on my mind. Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No, I am going to live to God and to bring others so to do."

And later:

"I feel my spirit bound to the New World, and my heart united with the people, though unknown; and have great cause to believe I am not running before I am sent. The more troubles I meet with, the more convinced I am that I am doing the will of God."

And on October 27, the day of his arrival, he wrote:

"When I came near the American shore my very heart melted within me, to think from whence I came, where I was going, and what I was going about."

For two centuries Europeans had been crossing the sea. The Norsemen sailed in search of milder skies. The Spaniards followed the lure of gold. Precious peltries rewarded the French *voyageurs*. Elizabeth's gentlemen adventurers launched forth to raid the Spanish settlements or to recoup their fortunes by plantations in virgin soil. The Jesuits would put the seal of Rome upon the Red Man's soul. The Huguenot and the Palatine sought asylum from Old World tyranny. The Pilgrim and the Puritan came in quest of a place where they might worship God after their own conscience. It is Asbury's unique distinction that he came "to live to God, and to bring others so to do." To that definite purpose, which he recognized and wrote down in his ship's diary, he clung with a tenacity which nothing could shake—not even the American Revolution which, before he had been here five years, made him a suspect as an "alien enemy." Holding with Edith

Cavell that "Patriotism is not enough," he pursued his course unwaveringly, abstaining from politics during the troublous time, and at the dawn of Independence casting in his lot joyfully with his adopted country, which is but now beginning to recognize in him one of its true founders. Without this unswerving purpose, clearly conceived, and buttressed by a strong faith in God's guiding providence, it is difficult to see how Methodism could have weathered the storm of war, and started hopefully upon the course of amazing expansion which was to keep pace with the growth of the republic.

3. Asbury's coming gave our Methodism a leader who possessed the large horizons which the times and conditions demanded. The Staffordshire gardener's son was of studious and scholarly tastes and already of some intellectual attainments, though not the superior in this respect of some of his brethren who had preceded him to these shores. He had no college or seminary training and remained largely self-taught, though by industry he acquired the ability to read the Greek and Hebrew Scriptures. But the others were men of "small town" minds, while he was capable of thinking in terms of continents and centuries. When the war broke upon them, like the everyday Englishmen that they were, they sailed home to their native island. But Asbury's war-time journal, though frequently touching upon the secular affairs which monopolized the public thought, betrays no British partisanship. Of Wesley's "Calm Appeal" he writes in 1776, "I am truly sorry that the venerable man ever dipped into the politics of America. My desire is to live in love and peace with all men; to do them no harm, but all the good I can." And again he wrote of the "disagreeable war now spreading through the country." "All these things I still commit to God. Matters of greater perpetuity call for the exertion of my mental powers." When his British brethren announced to him their intention to abandon the country he wrote, "But I had before resolved not to depart from the work under any consideration." When hostilities were at their height in the middle colonies his itinerary was much restricted and he had to submit to "dumb Sabbaths," but in his journal of these times he lets fall no injudicious word. Moreover, his uninter-

rupted friendships with leading patriots in Delaware and Maryland show that though as an English citizen he was under a certain embarrassment his conduct continued to be void of offense. When the treaty of peace was signed in 1783, he had "various exercises of mind," but displays neither grief nor exultation. What troubled him most was that "it might make against the work of God. Our preachers will be far more likely to settle in the world, and our people by getting into trade and acquiring wealth may drink into its spirit." Here was a man so large of vision that the smoke of battle did not obscure it. His sense of proportion was so accurate that the war, which resulted in the independence of his adopted country and which cost his mother land the brightest jewel in her crown, was only an incident in comparison with the spread of Christ's kingdom over the earth, and he gave the tremendous political convulsion little thought except as it seemed likely to affect "the work committed to him." To one who was accustomed to view events in such vast relations as this the birth of a new nation, thrilling with the expansive energy of youth, and pushing its boundaries ever westward over the unclaimed continent, was an inspiring spectacle. It summoned all his powers into vigorous action. By Wesley's appointment he had been placed in charge of the American societies. At the organization of the Methodist Episcopal Church in 1784 he received by the election of his brother ministers the office of General Superintendent or Bishop. From that day until his death, during a third of a century, he was a "general" superintendent in every sense of the word, and a special superintendent as well. He saw, as no other churchman of his time saw with equal clearness, the opportunity and the responsibility that rested upon the new church in the new state. Traveling incessantly through the connection, and mingling with all sorts of men in taverns on the highway and in his great congregations, he was quick to picture to himself the America that was to be. Ecclesiastical statesman that he was, second only to Wesley, he mastered the problem before the older churches even recognized its existence. When the first waves of the great westward migration descended from the passes of the Alleghenies and rolled on into the rich lands of the Ohio and Mississippi Valleys,

it was Francis Asbury whose prophetic eye forecast that on these "Western Waters" would grow up the states which would in time hold the controlling power in the American Republic. No trapper, soldier, or surveyor was more familiar than he with the frontier trails. Though years gathered about him and his physical powers abated under the hardships of frontier travel, yet until the end of his life he was always pressing into the new settlements, organizing new circuits, districts, and Conferences to reach and hold for a Christian civilization the scattered populations which to his far-seeing vision were the forerunners of an imperial state.

4. Moreover, the newcomer of 1771 possessed qualities which were to make him an unsurpassed leader of men. Trusting God, and confident of himself, being convinced from the experience in England that the Wesleyan discipline was, if not divine, at least the best yet devised by man, he applied it in America with salutary vigor. He found a tendency among the preachers to settle in comfort in the cities, whereas he believed that conditions in America required a "circulation of the preachers," and this he brought to pass. But his own scrupulous compliance with the rules which he required others to obey, his industry—which exacted of no one such arduous tasks as he freely imposed upon himself—his crystal clear simplicity of purpose, his evident zeal to know and do the will of God, won for him the confidence, loyalty and devotion of his fellow workers to a remarkable degree. Authority he had, and authority he exercised, when in his opinion occasion required, but there was that about the leader which conciliated the favor of his followers. They took orders from him, because they believed in the sincerity of his intentions, the unselfishness of his aims, and the wisdom of his policies—a wisdom which as time went on was amply vindicated.

5. And above all his other qualities, the one which kept them all in efficient action for more than forty years was the indomitable spirit of the man. He was always at it. He realized in his own personality that definition of Methodism, "Christianity in earnest." Though a prey to physical ailments, which were aggravated by the hardships of travel, he was always on the road. It might truthfully be said of him as of another general, his

"headquarters were in the saddle." For he had no settled home, but traveled incessantly from Canada to the Carolinas, from the Atlantic Seaboard cities to the settlements on the Ohio and Cumberland. For years it was his habit to preside at every Annual Conference session, and he was acquainted with every preacher. His personality was their inspiration. His coming brought to them the news of the connection (for the church paper was not yet), and was at once an incentive and an example. In the last year of his life, when he was past seventy, he noted in his journal at Zanesville, Ohio: "We reckon that since the 20th of June (7 weeks) we have passed through New Hampshire, Vermont, New York, New Jersey, Pennsylvania, Virginia, and Ohio, making 900 miles; 200 of which ought in our opinion to be called the worst on the continent." It had been so from the beginning. He was always and forever studying, preaching, planning, visiting, traveling, presiding at Conferences, never working for his own aggrandizement, always striving toward the fulfillment of the purpose already quoted from his journal on board the ship which brought him over: "I am going to live to God, and to bring others so to do." His whole symmetrical life squares with that initial declaration. Truly this man above all others in our history "obeyed the voice at eve obeyed at prime."

Among the great Americans Francis Asbury occupies a class apart. In the elections for the Hall of Fame he has been mistakenly classified among preachers and theologians, though he belongs neither with Matthew Simpson nor Jonathan Edwards. It may be for this reason that thus far his vote has been so disproportionate to his deserving. The electors have not yet visualized the magnitude or the vital significance of his contribution to the character of America. Theodore Roosevelt, the historian of The Winning of the West, wrote of the forces of which Asbury was the field marshal:

> Methodism in America entered on its period of rapid growth just about the time of Washington's first presidency. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work

of conquering a continent. Methodism spread even among the old communities and the long-settled districts of the Atlantic tide-water; but its phenomenal growth was from these regions westward. The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul.

What man more justly deserves a place among the makers of America than this man who had the vision to penetrate the future and the genius to act at the crisal hour? To him perhaps more than to any other one man is it due that the infant States of the West were enriched by spiritual forces the results of which are seen in Christian commonwealths, Christian institutions, and Christian men and women. When Congress and President Wilson by their joint action granted to the Methodists of America the right to erect a statue of Asbury upon national ground at the national capital, it was not because he was a Methodist, but because they had come to recognize in him one of the real makers of America, the promoter and inspirer of traits of national character without which our life would be poor indeed.

RELIGION AND THE NEW REALISM

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THERE is really no such thing as the "modern mind," if by that is meant a tendency represented by preponderating numbers. There are so many confused and conflicting currents in the stream of the world's thinking that it would be impossible to say which predominates. But if one is concerned for the *effective* mind of the times, the tendency which has made the modern world what it is, then the modern mind is a New Realism.

That is not so much a philosophy as a method, and not so much a method as a spirit. Ideally, it is the resolute and complete recognition of the authority of fact for thought. It is a conscious and courageous loyalty to Reality. It is the admission that, however our conceptions may be conditioned by our power of conceiving, Reality is not the Seeing, but the Seen. It is There, confronting us, and we have to acknowledge its authority and come to terms with it.

Like all things that are at once Real, and really New, it has its roots in the ancient past. It is perhaps only new to this extent, that we are becoming conscious of its implications. Roger Bacon glimpsed it in the thirteenth century when he recommended philosophers and theologians alike to turn their attention from disquisition to inquisition. Lord Bacon expressed it in his Novum Organum. Newton applied it in his discovery of the law of gravitation. The achievements of modern science are the harvest to date of its fruitage.

The old sciences proceeded by means of much meditation upon indifferent observation. When you consider how flimsy was the foundation, their guesswork constructions were remarkable. The new method stressed observation, painstaking, accurate, and prolonged, with hypothesis only as the glowlamp to show the way to experiment and the apprehension of further fact. It so changed the face of things that the old sciences were discredited. Even

their names had to go into the discard with them. Astrology became Astronomy, and Alchemy, Chemistry. Men came to realize that the only way to learn of Nature is to sit at her feet in humble attention.

It was not an easy lesson to learn. In some respects men have not yet mastered it. It is old enough now to have a vast area of surveyed territory to its credit, but new enough to be still strange to the ordinary man. It has given us, in addition to all that modern science involves, a new type of literature, a new kind of education, and a new trend in politics. It is also responsible for the new orientation in religion.

Orthodoxy struggled fiercely and long against the intrusion, yielding ground stubbornly, and only by the sheer pressure of overwhelming force steadily applied. Even now the mass of popular religion remains aggressively innocent of its infection. But the Theological Colleges generally have come to terms with it, and to that extent it may be said to have won out.

Religion, where it is effectively intelligent, having accepted peace terms, and reckoned up its gains and losses, has developed a surprising cheerfulness. Having learned to manipulate the weapon from which it suffered, it has turned it against the unbelieving world, challenging men in the name of Faith to give an account of themselves, and show cause why they are not religious. That, in brief, is the situation presented by the relations between Religion and the New Realism.

The old, far-off, unhappy days have gone when "Genesis or Geology" was the signal that never failed to start a theological riot. It was inevitable that men who recognized the validity of the story graven on the rocks should heed the writing of God they found there more than the groping guesses of primitive religious man, who had never seen that divine script, and could not have read it if he had.

So heartily has the principle of Reality as the sole authority been accepted by religious thinkers, that they have not hesitated to apply it in a fresh and fearless interpretation of the Bible. That has brought about the modern critical conception. The fearful and obscurantist may still reiterate, "Why can you not take

the Bible just as it stands?" The reply of the progressives is, "That is just what we do." The willingness to look at the Scriptures just as they are, without attempting to force upon them any theory of inspiration, has resulted in the frank recognition of the human character of its body, together with a soul of divine revelation evolving throughout its history.

A corresponding theological change is in progress. Once men felt that it was absolutely essential to the preservation of the faith that they should be panoplied with a philosophy of religion that exhibited at large and in detail the nature and inner relations of the Godhead, with Providence, Christology, Eschatology, and all the rest. But now they are content to be cheerfully agnostic on many points on which their fathers had been dogmatically certain. They are ready to plunge into the sea of life's uncertainties, having lashed themselves fast to life's buoyant realities, preeminent among which stand the historic Christ and the personal Christian experience.

Now the Christian indictment of the modern world is just this, that it is not modern enough. It is not charged against men that they will no longer bow to the arbitrary authority of church or Bible, but that they will not carry out with courage and consistency the modern spirit of loyalty to Reality. That is only to say that Christianity is resuming its ancient and proper place as the monitor of the world's conscience. It is reechoing the challenge of Christ in modern terms, "Why, even of yourselves, judge ye not what is right?"

With a new vigor—and a new courtesy—and possibly with the characteristically fervent zeal of the new convert, Christianity repeats its anathema upon Rationalism. Not because that insists upon the exercise of reason, but because it insists upon exercising reason in an arbitrary and superstitious way. Just as the Churches once refused to look at geology lest they should see evolution, so Rationalism refuses to look at Reality lest it should see religion. For, to repeat our definition, Realism stands for the primacy of Reality, of Objectivity, with its demand that our thinking shall obey and not command life. But Rationalism, if it mean anything, insists that the reasoning process is supreme, and

has the right to say upon what it will and will not operate. If Realism represents the "given," Rationalism represents the "taken." Therefore Rationalism is literally and precisely the modern "heresy." It is the repudiation of the modern mind.

This is very strikingly illustrated in the case of Psychic Research. That was not a conflict between Religion and Science, but a domestic controversy within science itself. The subject was banned, ostensibly because of the disgusting charlatanry associated with it, but more really because the prevailing rationalistic temper of scientists resented any intrusion into the materialistic universe which they had just swept and garnished. A few men of courageous curiosity with a conscience for reality looked and listened and recorded, though in touching the subject at all they risked their reputation as serious scientists. It cannot be said that the scientific world has surrendered to the claims of Psychic Research, even if they were univocal, much less to the postulate of spiritism. But it does look as though materialism would find its way ultimately into the discard.

The reluctance of orthodox science to admit the genuineness of any psychic phenomenon was due to the fact that it did not like the direction which the new and untrodden road indicated. They realized that, whatever terminological labels they might use to cover up the fact, once they had admitted the psychic, they had tacitly acknowledged the supernatural. As the intellectual objection to religion is reducible to one principle, and that the repudiation of the supernatural, it is obvious that if that objection be invalidated in any one instance, the fortifications of intellectual unbelief immediately fall down flat. Waiving the appeal to any kind of arbitary authority, or even to spiritual intuition, the assertion of Christianity is that whoever will face the realities of life with the resolution to see what is There, and adjust himself to it, will be compelled by the logic of life not only to acknowledge the truth of religion, but to become religious.

Of course, it will always be possible for any one who refuses to see the kind of reality he does not like, to excogitate the most plausible alternative explanation, and persuade himself that that is the only possible statement of the case. Or it is possible to fall

back on the demurrer that religion, if it is to command credence, must give demonstration of an absolutely irresistible sort. Maeterlinck argues this position. Speaking of the "positive religions," he says, "Not one of them brings us a proof before which an honest intelligence can bow. Nor would it suffice if that intelligence were able to bow; for him lawfully to believe, and thus to limit his endless seeking, the proof would need to be irresistible."[1]

This naïve demand for irresistible demonstration is, however, not so much an indictment of religion, positive or other, as it is a criticism of the established method of science. The scientific method is not one of "bowing" before absolute certainty at all, but the earnest following up of probability. The truly scientific mind recognizes that there is almost no absolute certainty anywhere, apart from the personal experiences of which we are immediately conscious. Everything else is matter of a higher or lower degree of probability. What justification is offered for the demand that we must have religion given in an entirely different way from that by which we receive truth in any other realm? Such may be the demand of Rationalism, but it certainly has not the sanction of science.

There can be no discovery of truth valid for life unless men will refrain from the attempt to impose their predilections upon the universe. They must bring the whole force of their intelligent attention to bear in the endeavor to see clearly What Is, and then to harmonize their thinking and activities thereto.

Now see how this applies to the historical basis of Christianity. The emergence of that greatest of all religious movements is naturally and sufficiently accounted for as the result of the impact upon the life of the world of a mighty and unique personality. It cannot reasonably be explained in any other way. But the element of the supernatural is inextricably bound up with the personality and actions of Christ. The immense weight of natural probability indicates that the account given in the Christian documents must be substantially true. But that does not suit those who have, on *a priori* grounds, made up their minds that the super-

[1] Our Eternity, page 28.

natural does not exist. Endeavors have therefore been made to excise from the gospel the "super" and leave the "natural." They were foredoomed to futility. Then men proposed to dismiss the whole subject on the ground that the gospel gives no irresistible certainty. But the gospel steadily declined to be dismissed. Finally the more logical spirits took their courage in both hands and carried their rationalism to its culmination, which is also its *reductio ad absurdum,* in the blank denial that there ever was any such historical person as Jesus Christ.

Is it not time that men, Christian and unbelieving alike, turned afresh with attention and interest to the historical basis of the gospel? Have not the churches become unduly timid and the rest of men unduly dubious in this regard? *Pace* the aforesaid "logical" rationalists, Christendom is not the product of any "tendency" of Jewish or other secret cult, but the necessary product of potent fact. However startling the content of the gospel, it must be dealt with, and not merely dismissed. The choice is between the acceptance of the highly probable which involves revolutionary conceptions, and the formulation of the least incredible within the artificial limits set by rationalism.

The fact of Christ is one of the data of history. It belongs indeed to the Past; but it has not passed. Occurring in the "yesterday," it is involved within the tissue and substance of human life "to-day and forever." Is it not just this sense of being confronted by objective spiritual reality in an actual person and events, above and beyond our subjective spiritual aspiration, that is required, if the world is to be delivered from its hypochondria, and the church from its psychasthenia? Religion has for long been stressing the appeal to spiritual intuition, with a semi-conscious feeling of the insecurity of the gospel narrative. But spiritual intuition cannot operate in a vacuum. It is only an instrument for use upon life and the material life presents. Whatever a hidebound and essentially superstitious rationalism may say, the Fact of Christ in History is still, for those who are willing to let Reality be what it may, and say what it must, an invasion of our world by Divinity.

THE ETHIC OF CIRCUS DAY

George Clarke Peck
Baltimore, Maryland

Not until recently did it occur to me that Circus Day has an ethic. Offhand, I probably should have admitted that the day of the "Great Parade" has a history, a rationale, a commercial value. I could have recalled easily the time when three hours with the animals and the tumbling clowns meant more to me than breakfast that morning or an aeon in Paradise. And I could hear again, in memory, the accent of utter disgust in my lad's voice when we got home from our last joint visit to "The Greatest Show on Earth," and he tried to describe my look of boredom. All this, easily. But the *Ethic* of Circus Day? I could as readily have dowered the elephants with morals and the lions with benevolent intentions. Now I know differently. It took only a few minutes, on a crowded street, to work the change in my sentiments. Caught in the traffic-crush, just after the parade had passed, I had time to think. Apparently, every able-bodied inhabitant from four years to fourscore, plus all the babes in arms and perambulators, was out. All shades, all races were there. Trolleys were blocked, autos chugged impatiently, or went dead in desperation. No use trying to get anywhere until the throng made up its mind that the last circus wagon had passed. Peanut shells lay everywhere, as if the heavens had rained them suddenly. For weeks—ever since the flaming posters made their appearance—more households had discussed the circus than had argued the high cost of living. Bane or blessing, every community accepts it. No community is equipped until it is provided with an accessible open space ample enough to accommodate the coterie of circus tents. Business plans for it. Moralists, otherwise stern, make allowance for it. Circus Day is as integral a part of the calendar as is Thanksgiving Day or Fourth of July. You cannot write "The Annals of a Quiet Neighborhood" without including the discordant blare of the steam calliope which always closes the street parade—when the circus comes to town.

So much for the fact. But the ethic? For one thing, Circus Day, in America, at least, is an expression of forthright democracy. There are no kings and queens, no dukes and counts (except in the ring), at the circus. Anybody with the price in his pocket is as everybody else at the tent entrance. Even a reserved seat represents a distinction without a notable difference. All that gather under the canopy of canvas meet for a single day on the same terms. Prince jostles elbows with pauper, silk and brilliantine look alike on the hastily flung seats. Not even by a stretch of imagination can anybody be an aristocrat at the circus. Everybody drinks the same pink lemonade. The most fastidious crack peanuts. And children, for whom chewing gum is tabooed, on every other day, may tax their salivary glands over it on Circus Day. Imagine trying to show off one's finery, or to prove one's blue blood to the elephant or the kangaroo. He will be much more interested in what you carry in your hand. The chimpanzee seems not so distant a relative on the circus ground as at the opera or "on Change." In her own beautiful phrase, Jenny Lind used to "sing to God." The Grand Opera star often sings to the boxes. But the circus clown sings or grimaces to the crowd. In other words, the circus, like the ferryboat or the smoking car or death, is a great leveler. At the circus are two distinct classes—the performers and the audience. Whoso is human enough—male or female, one-legged or cross-eyed, brown, red, or white—to pass the ticket-taker is welcome, and may stay till the show is done. If you are not apt to enjoy your neighbor, stay away.

I like that. There are so many invidious and indefensible distinctions. Even in the ordinary touch and go of life, it is hard to realize that, despite overalls and grime, bad manners and bad morals, "a man's a man for a' that"; and that the Kingdom of heaven is open to him the moment he pays the price of admission. Strange that it should be left to the circus to help remind us how wide the doors to God's House stand. The other day, as I was admitting a patient badly burned and suffering piteously, I paused a moment to be sure as to his color before naming it on the card. Answering the look of the nurse on the other side of the stretcher, I touched with my pencil the black arm—an African's arm, it

seemed. Nothing was said, but suddenly the burned lips parted to say, "I'm white." Probably I had no call to feel rebuked. I was judging by the surface, as we commonly and unavoidably do. The grime and soot hid the Caucasian. But somehow it hurt that he should need to say, "I'm white." There are so many more "white" men than our censuses tabulate. Black men with souls all chivalric; red men with the plain lineage of good; vagabonds who yearn pathetically for home and know not the way thither; wantons who have broken their own hearts over their profligacy; criminals, like Sidney Carton, capable of displaying the unsullied ermine of a supreme self-sacrifice. If there are some classified "whites" who are really gray or black, there are still more apparently black sheep who, in God's judgment, are white. I wish that oftener he might stand at our elbow and proclaim, as Jesus did concerning Zaccheus, "He's white."

But Circus Day has other implications. It stands for the rights and prerogatives of childhood. Circus Day is Children's Day. The entire enterprise is staged for the child or the child in the man or woman. From the pitching of the great tents, through the spectacle of street pageant, to the last antic of the clown, nothing is beyond the mental register of a child. Older folks may enjoy or not as they choose; may sniff and hold up holy hands of protestation, or decry the commercialism of it all; still the circus keeps on purveying the sort of wonders that thrilled *our* daddies and *their* daddies before that. Gymnasts may increase the hazard of their feats, clowns may wax more and more inane, animals may perform incredible tasks; still the essence of all is the same, and pitched to the juvenile mind. As truly if not as profoundly as schools and Children's Courts, Circus Day confesses the rights of the child. My father was as staid a Puritan as ever thundered the claims of the Kingdom of heaven. With the ordinary divertisements of the world—the dance, the theater, the social glass—he had scant patience. He scalded them with vitriol of scorn; lashed them out of his Father's house with a whip of small cords. But toward the circus he showed a more tolerant spirit. He seemed to think I had a sort of indefeasible right to attend the circus once a year. And when he could not find

anybody else to afford me escort, he *took* me, blushing inwardly, I suppose, at his inconsistency, and more obviously, doubtless, at some of the conventional circus costumes. (I do not think he would blush to-day, considering the spectacles of femininity one may see on the street. In those far-away days modesty was still an asset of womanhood.) At any rate he took me to the circus. And, occasionally, my gentle little mother went along when she could persuade herself that the menagerie was the chief *raison d'être* of a particular circus.

'Tis a huge throng of children that besieges the ticket-seller's box on Circus Day. Children in long trousers and children in long skirts, at least as long as fashion will permit them to be; gray-haired and bald-headed children; children walking with canes, but all of them children in spirit. None but a child in spirit has any business to go to the circus. All save those in whom the child spirit can flare upon such occasion will spend a dreary three hours at the circus. And in so far as the circus begs the right of the unstaled spirit to its day in court, I fancy that He who, one day, "took a little child and set him in the midst," would not be ashamed to call acrobats and seal trainers his brethren for that special day. I recall when a representative contingent of circus folk filed into the open spaces of the old Bellevue Hospital in New York City, and gave an exhibition to such an enthusiastic throng as rarely gathers under a tent. Cripples were wheeled to windows and porches; white-faced patients, marked for death, forgot the overhanging threat; lads and lassies who had almost forgotten how to smile, abetted by white-dressed nurses and frowning orderlies, went back to a joyous second childhood, all together, for an hour. And I am sure that the good God laughed happily more than over some long litanies and incensed ceremonials. He who helps "make me a child again, just for to-night," is a servant and priest of God.

But, asking indulgence for so protracted a romance, I'm not quite done with the ethic of Circus Day. Circus Day is *family* day. Father never thinks of gathering up the children when he swings out of the house with his golf-bag. Mother would as soon consider taking the parrot or the "kitchen canary" as her off-

spring, when she heads for a Whist Party or Sorosis. And the small boys soon grow tired of expecting parents to be interested in their juvenile divertisements. Even our summer outings are planned for in other than family units. As a laughing cynic replied when I asked him if he was expecting to include his family in his contemplated pleasure jaunt: "Why, no, this is a pleasure trip." Of course, there are picnics which the entire family attend, especially the proletariat family. And, occasionally, one sees an entire family at a ball game (and mother trying to make sense of the umpire's decisions). And, then, the automobile has helped to save the family as such. But Circus Day especially stresses the family unit. No member of the group too old to go; none except babies in arms young enough to be left at home. As a wise Englishman observed: "When our children are about us, *they ought to be* about us." And in a very limited, furtive, and yet suggestive fashion, Circus Day does that.

Once more. The Day of the Great Parade stands for keeping alive the spirit of wonder. Life, as we commonly live it, tends to make us blasé and stale. We take so much for granted that we lose the power to be surprised in happy, carefree ways. We accept the journey stolidly. Too many phenomena have been accounted for in plain matter-of-fact terms. In one of Hawthorne's stories, Hilda complains: "It pains me very much, the way they explain the mystery out of everything." I do not think that anybody can be a good citizen, not to say a good Christian, after he has lost the gift of wonder. God cannot do much for anybody who knows beforehand just how things will eventuate; hence is never surprised. Circus Day stands against that. Always there is some new marvel to make one catch his breath; some new acrobatic feat, some fresh drollery of the clown, some astounding performance of the animals. Circus Day reminds us of the unexploited potentialities of God's humblest creatures. It tricks up old figures in fantastic or startling garb. It forever sounds the reveille of surprises. It says that few things have been so well done that they cannot be better done. In its way it rephrases the ancient pledge: "Eye hath not seen, nor ear heard, neither have entered into the heart of man," the increasing wonders of the days to be.

BOOKS AND THE BIG BOOST!

William L. Stidger
Detroit, Mich.

Senator Dolliver was speaking in a big auditorium in Pittsburgh.

He was in the full strength of his great powers as an orator, and on this particular night he was holding an audience of five thousand people tense! Men and women were sitting on the edges of their seats in that silent tribute to a public speaker which makes an audience forget itself and its surroundings.

This great and eloquent American platform master was speaking about books. He was telling the story of Jean Valjean from Victor Hugo's Les Misérables. The audience was living over those dramatic and eventful scenes in the upward sweep to victory of Jean Valjean's great man-soul.

Senator Dolliver had finished his exposition of this great regeneration and upward climb of a heroic soul and had just made the statement: "Les Misérables, Victor Hugo's great book of fiction is, without doubt, the world's masterpiece!"

He had hardly made that statement when a ten-year-old boy who had been sitting on the edge of his seat in that vast Exposition Hall, forgetting where he was, forgetting the people around him, thrilled with the superb eloquence of Senator Dolliver, leaped to his feet and shouted, "That's what I think!"

The crowd laughed aloud at the boy's enthusiasm.

The red-headed lad suddenly realized that he was in the midst of a crowd of five thousand people and that he had been so engrossed that he had interjected that remark into the midst of the Senator's address. He was so embarrassed that he sat down and wept with chagrin.

But after the lecture was over the big, friendly Senator from Iowa, close friend of McKinley, then President of the United States, hunted up the little ten-year-old lad, and for ten minutes they talked about Les Misérables like two grown-up comrades.

That boy is now at the head of a great piece of educational

work in the United States Navy; a piece of educational organization that will completely remake the United States Navy and turn it into a great university. He left Boston Theological School at the invitation of President Wilson to take up this momentous task.

"Les Misérables marked the great moment in my life!" he said to me a while ago. "I read it when I was ten years old. It took me weeks to read it. I did not understand all that was in it, but I caught the full sweep and wonder of the fact that Jean Valjean was down and out morally, and then by a magnificent attempt at climbing he reached the top of the white peak of a high moral and spiritual existence. The reading of that single book marked the turning point in my life!"

"That book gave you what I call the big boost then?" I said to him.

"It changed the entire contour of my life! Is that what you mean?"

"That is exactly what I mean!"

"I would have gone into the steel business if that book had not been thrust into my hands at the right moment!"

This story, picked out of the romance of life, is illustrative of a fact that every man who deals with folks, whether that man be a teacher, a preacher, an editor, or a salesman, finds out sooner or later, that a book may often be the turning point in the life of a young boy or girl!

"As far as that is concerned a book may be the turning point in any man or woman's life at any age from the cradle to the grave!" added my friend the great educator.

"What do you mean?" I asked him.

"I mean that I just happen to know a man in New York City who read Bojer's The Power of a Lie last winter, and two days later went to a friend whom he had defrauded and paid back every cent of the money that he had stolen, with interest that ran over a period of fifteen years. That tremendous story of the utter ramifications of a Lie had gotten hold of his soul until it made a man out of him!"

Every preacher discovers sooner or later that books have

marked the turning point in the lives of many of the young folks of his church.

I once had a young people's meeting, the idea of which I originated and organized. That meeting I called "What Books Have Done For Me." It was at this meeting that I got the phrase that I am using as the title of this article.

A young man stood up. He was, perhaps, the leading business man in the community. His success had been phenomenal. His unusual success in the manufacturing field had made him stand out as one of the leaders of that community. He said that night: "I am here to testify to the fact that a great book, none other than George Eliot's Romola, came to me at exactly the time in life that I needed it, at a time when success was going to my head, and it gave me the big boost toward decent things; a boost that I badly needed at that particular time in my life. I was just ripe to go the way that young Tito went because success was coming fast; but reading that book gave me the big boost!"

"Reading that book gave me the big boost!" I can hear his young, vibrant voice ringing through that room to this day as I write.

Other young men of every walk of life and young women also spoke that evening on what books had done for them, but this phrase stuck in my mind and I have not been able to forget it. "But reading that book gave me the big boost!"

That phrase places book-selling, and book-publishing, and book-boosting on a higher plane than these occupations have ever been on before. If every author that writes a book, every group of book editors who accept or reject a book, every publisher who publishes a book, and every preacher, teacher, and librarian who passes on a good book to the reader, would remember and say to themselves, "This book may be the book that will give some boy or girl the big boost; therefore I must handle it eagerly and with enthusiasm," we would have a new book world in a few months.

Or if every one of these book servants said: "This stuff is dynamite that I have in my hands. It has the power in it to blow up every life that it reaches; power to break chains that have shackled human souls for years; power to tear down tradi-

tion's fences in hundreds of lives; power to shake the dead awake!" then we would handle a book, and pass it on with a much different feeling than that which we now possess.

Book handling ought to be two things: it ought to be a sacrament and it ought to be a passion. Perhaps it would be if we only had the pleasure of having a book in our soiled hands once in every quarter of a century. I have read a story to the effect that in the Vatican at Rome there is a Prayer Room which is opened only once in every quarter of a century, and then only a chosen few are permitted to enter this sacred room to pray. The mere fact that this room is opened only every quarter of a century makes it a sacred place and a place to be entered with unsandalled feet and reverent mood.

I told this story to a librarian once, and that librarian said in reply, "I feel that way every time I enter the library. Books are sacred things to me. Perhaps it is because I did not have so many of them in my youth. Perhaps it is because one book, Carlyle's Sartor Resartus, changed my life, that I never lose my sense of reverence for books. They are sacred to me."

"They would be as sacred as that unopened prayer room in the Vatican if we were privileged to read only one book in twenty-five years. Did you ever stop to think of how valuable a book would be to you if you were privileged to open only one once in every quarter of a century? People would walk ten miles, fifty miles, a thousand miles to see that book, just to see it and touch it!"

"That was almost true in Lincoln's life!" added my librarian friend. "He walked miles every night to get a book to read, and reading these few books in his early life without doubt gave Lincoln what you so fondly call the Big Boost!"

"I hadn't thought of that, but I believe that it is true," I responded. I know that it was true in the life of Nathaniel Bowditch. I have recently read an old book called Turning Points in Successful Careers, and in the chapter on this great scientist it says of his early boyhood:

> His employer lived in the house with Judge Ropes, who owned a good library for that day; and the Judge permitted "Nat" to take books

from it whenever he wished. This was a great boon to the boy, and he made the most possible of this opportunity.

Later, as this fascinating book records it, he came in contact with a larger library in Salem. This library opened his mind to the fact that there were finer books and instruments on mathematics and navigation in Europe than in America:

But for this library of foreign works he might have remained content with inferior achievements. His gifted mind was waiting for larger opportunities; and here they were offered, and he accepted them without delay. This settled the fact that he would become the greatest mathematician and navigator of his time.

So it was that in this great scientist's life books gave the big boost.

"But why all this talk about the influence of books on human lives?" a teacher friend asked me a few days ago.

"Why? So that fellows like you are may realize that every time he hands on a book, every time he persuades a father to buy a new book and put it on the family table or in the scanty family library, he may be giving the 'big boost' to some lad."

I talked to him that way because I wanted to awaken in his soul, seeing that he was a high school teacher, the possibilities that were lying within his own grasp to change the entire lives of those young men and women who were in his classes.

"Have books ever done anything special for you?" he asked me cynically.

"They have done everything! To be specific, about eight years ago a preacher and lecturer, Dr. Lynn Harold Hough, then a teacher in Northwestern University, later President of this great educational institution, came to the Pacific Coast to give a series of lectures at a young people's gathering. His lectures were literally dripping with books! He talked a book language—not a dry, dead language, but a language that dripped human sweat, dripped human blood, shed human tears, that had a light in it which shone upon every pathway and lighted up that path with what seemed to me to be a celestial light."

"He was a book-reading parson, then, as you call them!" said my friend the teacher.

"Yes, and after he came and went he left another book-reading parson behind!"

"Who was that?"

"I was the book-reading parson whom Dr. Hough left behind!"

"Did it make any difference?"

"It was the big boost that I needed just at that time; becoming a book-reading preacher had remade my life! It has made me ten times as useful, and it has made my life infinitely bigger."

I was talking from my heart to my friend, the teacher. I repeat it here in testimony for books; that when a man came along who was interested in helping other preachers and made me a book-reading preacher, I say, without a single exception, that he contributed more to my own effectiveness as a minister than any single individual has contributed to my professional life. And every high school teacher should learn this trick.

And I have seen books give this big boost to many a preacher of my acquaintance. I have seen preachers who have become, almost overnight, effective, popular preachers; who began to broaden out and become interesting to their audiences just because they became book-reading ministers.

Heretofore I have discussed the thought of the service that a preacher may render to his congregations and his city through book service to humanity, but now I am thinking of the service that books will render to him.

Just now as I write, I am thinking of a young fellow who was in the theological seminary with me. He was brilliant in many ways and an unusually strong speaker, but he seemed suddenly to dry up after two or three years in the ministry.

"What was the matter?" you ask?

"No books! He thought that the day for books had passed. In fact he said so."

"The time for books is past. The time for action has come." That was his comment the day he graduated from the seminary. Then he became as dry as the Mohave Desert. Rumors came trickling through to me that he was so discouraged with the ministry that he was thinking of giving it up. He had lost his crowds

who came to hear him the first two years of his ministry. I wondered what had happened.

One day I ran across him in Boston. He was bright and cheerful about the ministry. In fact he was filled with his old time enthusiasm and confidence. I told him of the rumors I had heard about his leaving the ministry. He smiled and told me the whole story.

"Yes, that was true a year ago, but now I've got the world by the tail swinging it around my head and having the time of my life. I never was happier in the ministry than I am now. I've got my crowds back, and the people seem to have new confidence in me."

"What does it all mean?"

"Books! I quit reading. I used to say when I left school, 'The time for books is past. The time for action has come now.' I went on that theory for a few years. I worked my fool head off on committee meetings, organizing clubs, talking to pink teas; and for two years didn't read a book. My crowds began to drop off; my confidence began to leave me; I lost heart; I felt a lack of power; I didn't seem to have the authority; I was like near-beer and didn't have any kick."

"So you are one of those fellows who think that a minister who is not a daily reader of books is lacking in punch, kick, and authority, like near-beer?" I queried of him.

"Yes—that's a good theological figure of speech. At least it has the value of being easily understood even if it wouldn't pass the censorship of a theological school.

"I lost my juice when I quit reading books. I was dried up. I started in on O. Henry, and read every last one of his books. I needed O. Henry to get me back in touch with city life. Then the desert of my ministry began 'to blossom as the rose' over night."

"So you read O. Henry, too, do you?" I asked him.

"Nobody better to keep you in touch with life. Dean Meiklejohn, my old teacher in Brown, used to read detective stories at nights for relief from Philosophy. He is now the President of Amherst."

Meeting this old theological friend got me to thinking of the value of books to the minister himself. A previous article, as I have said, discussed the value that he may render to others through books. So I got to looking over my ministerial friends who are eminently successful in the ministry.

I know the church at large very well. I started at the Atlantic seaboard and went across the country by correspondence and personal communication, and I discovered that every single last man in my particular church who is occupying the larger pulpits of the church is what we would call a "Book-Reading Preacher." I found one busy man who says that he reads a "Book a Day," and he is one of the busiest fellows I know.

"How do you do it?" I asked him.

"I get up at six o'clock and read two hours. Then I have breakfast and read another hour. That is my morning schedule of time for reading. Then at night I read from ten to eleven. I average a book a day, counting books of poetry, fiction, theology, and science. I mix 'em up a lot. But I average and have for three years a book a day."

"I haven't time to read," said a minister to me a while ago.

"You haven't time not to read," I replied.

My friend Edmund Vance Cooke has given me permission to quote him in this matter:

> You don't buy poetry: (Neither do I) Why?
> You cannot afford it? Bosh! you spend
> Editions de luxe on a thirsty friend:
> You can buy any one of the poetry bunch
> For the price you pay for a business lunch?
> Don't you suppose that a hungry head,
> Like an empty stomach, ought to be fed?
> Looking into myself, I find this true,
> So I hardly can figure it false in you!

"The old excuses that a minister can't afford books and hasn't the time are obsolete now!" said a book-parson friend to me a while ago. "Why?" "Because he can't afford not to read and hasn't time to give up reading; for have you not heard the old adage, 'A book in time saves nine'?" "Nine what? Nine stitches?" "No, nine lives, nine dreams, nine hopes, nine aspirations, nine ambitions, nine sermons, nine churches, nine careers!"

THE THIRTEENTH LABOR OF HERCULES

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DARK things lie under the shadows of steeples among the hills. The country pastor's task is the thirteenth labor of Hercules. San Francisco sins in the face of the sun; Chicago is called the "scarlet city"; and Cortland Myers walks the platform of Tremont Temple crying, "O wicked Boston!" Surely, we say, the idyllic country is holier, where steeples lift through the amethyst twilight. Not wholly so. Human nature is one. Among green hills and golden harvests are ebony evil things. Did someone think that the rural pastorate is a job for superannuates and greenhorns? Trot him out. Look at him! There is not hide enough in the tannery to make ears for so total an ass. Under the rural steeple is the mightiest work beneath the stars.

You shall measure it, first, by the sins which the shepherd on lonely pastures must face. I read this in a Zion's Herald editorial: "New Jersey reports a case where rural Christianity seems to have disappeared, where wives are exchanged or loaned, and where ignorance and apathy are universal. A Connecticut minister reports from rural sections which two generations ago were occupied by stalwart Christian men and women. These same sections now furnish terrible tales of illicit relationships, of incest breeding idiocy, of frequent crimes of violence, and cheap whisky everywhere."[1]

One rural family which I knew could furnish material for a vivid tale by Poe, and its title would be "The Tragic House." Furious husband and wife literally clawed each other's faces like angry cats, till divorce took them apart. It was the wife who went away. Three were then left in the family—the old mother, the brother, the sister, all alike in evil temper, living out their angry

[1] Mr. Hewitt is not simply telling things he has read. He could fill the pages of the REVIEW with harrowing details of moral degeneracy in rural communities, derived from personal observation and careful investigation, not only in his own State but in widely scattered sections of the land.—EDITOR.

days unlighted from the heavens. The son cursed his old mother till at last she slunk into her grave out of his sight. Brother and sister were left alone, the last of the circle of love. Often in the gray twilight that sister made the whole mountainside ring with her screaming. With great scabs and blotches on her bruised face, she would appear at morning telling her neighbors, "Oh if he would only beat and bruise me—if that were the worst of his abuses!" At length the man died, his own hangman. Years later the sister died, a pauper, in the madhouse. In a fantastic dream I saw that poor suicide tilling his fields in the April dusk, and I cried out, "Go back! You are dead! What right have you to till the fields? I thought you had committed suicide!" And he replied gloomily, "Oh yes, I did. But I have repented of that!" In a dream perhaps, but in no reality, will any repentance destroy the effect of a sin that is done. But as I remember that Tragic House (near neighbor to our own) I verily believe that its sins might have been prevented, its awful gloom changed to a bit of glory, by just a few loving visits of God's messengers of peace, by just a little of the pastoral care which it never had at all. I was only a boy; I didn't know much; but I cannot be sure to-day that my own garments came clean from the tragedy.

These are not isolated cases of their kind, and I will not pause to talk about lesser sins of various kinds, though I was once fascinated by the varieties of Sabbath-breaking which I counted between my two preaching appointments within ten miles of our capital city. Here they are: Haymaking with men and teams; gardening; playing baseball (though we are a little in doubt now whether Sunday baseball is to be called a sin or a means of grace); fishing; building houses; running factory machines; selling cattle; trading in groceries, and butchering hogs. These all are sins of act. But the sins of attitude are what really make the rural work hardest, such as unmovable spiritual laziness, indifference, conservatism, gospel hardened hearts, etc. I quit this part of the theme not because I am out of the woods, but because the vista is so long.

The second measure of the great task is the sorrow the lone shepherd must comfort.

Through unending monotony and the gloom of uninspired isolation there is a vast amount of dull, hopeless discouragement in the country. This ends in nervous wreckage and insanity, sometimes in suicide. The rural pastor is not only preventing sin, he is saving life and mind. "I don't know what ails me," said an old man, "I don't know what to do, but I'm so lonesome all the time—oh, so lonesome!" A poor mother on a mountain farm met my pastoral visit by bursting into tears and saying, "Oh, somehow I felt just as if you would come to-day, I have so many troubles and problems that I want you to help me about!" Then she told me things which were beyond my wisdom to solve, and how just a little more of the dull burden would mean insanity. I was alarmed at the fool I must appear, for I did not know what to say. At length she surprised me by saying, "You have settled my problems so nicely. You have given me just the help which I needed!" Then I knew it was sympathy, not wisdom, which she needed, for not a problem had I solved.

Sometimes it is vague, undefined sorrow that one meets; sometimes it is bitter indifference or rebellion; or the very life of a worried beast of the field; or the spirit breaking under hopeless poverty; or the heart breaking for children gone away; or the body dying when money and skill would save it. Along Orange Grove Avenue in Pasadena no man builds a house for less than twenty thousand dollars. Down where Bellevue Avenue leads to Cliff Walk and the ocean are the stone mansions of those who have limitless millions. But up among the northern rocks and forests I have conducted many a funeral that a little money might have prevented. I can show you mothers' mounds and baby graves which would not have been but for stark poverty and isolation from the specialist's skill. This is a price which I myself have paid, and I know whereof I speak. Our country doctors are magnificent men, but they are called for every kind of practice, and they cannot be at their best in all.

Having selected the farm of their heart's desire a father and mother begin the long fight against debt. When at last their home is all paid for, they no longer want it. They have lived there so long that no other place will ever be home, but now they are grow-

ing old, aliens have taken the places of their old neighbors, and the city has called away their own children whom they had hoped to lean upon—the city that will never give them back,

"For Lochaber no more, Lochaber no more—
We'll maybe return to Lochaber no more."

Nine years of my boyhood I pulled the scratchy woolens over my naked, shivering little carcass in a room where the frost was a quarter of an inch thick on the bare plaster. Down stairs there were a few rough wooden dining chairs and one uncushioned rocker; no silver on the table, no pictures on the walls, and but one little kitchen fire in all the wintry house. Father and mother owned that house one later day and it was full of comforts. Meantime what had happened? Grandfather and grandmother were in the churchyard. The boys were all married and gone away, all but the youngest, who had planned to stay on the farm, and he has been under the grasses for thirteen years. Death laid his hand on my father's arteries. Could the place seem like home any more to my lonely mother? Yet this is the common story of the country home. The long struggle against debt ends in triumph—and loneliness. It is like a man walking a woodland road beside a singing brook. White birches and green ferns are spangled by the golden sunlight, and the man walks on. Sunset falls, and gloaming, and "after that, the dark." At the end of the road he finds an empty house where the mosses cover the sagging roof and the broken windows glisten to the moon. When at last the home is his very own it is empty. There is no abiding place here. We must look for a better country, that is, an heavenly,

"Where no evil thing cometh to despoil what is fair."

Did you ever think who, besides the superannuate, is sent to comfort the peculiar sorrows which haunt the country? It is not the man in his prime, except in some instances of men who never had any prime. It is the greenest and youngest apprentice who goes to the country church. Many, many country pastors are mere boys, vividly imaginative; and in the long walks between rural homes one cannot shake off the thought of what he has seen

and heard as he could do on the lively street where call and call are near. On the long, lonely walks the sorrows of the last home rise before a boy's imagination, reach out their gaunt hands and clutch weirdly hold. Shall I ever forget the eyes of that forty-year-old mother looking up at me when they told her she had three new cancers and had got to die? Shall I forget the cries of her babies, "Mamma! Mamma!" all through the funeral service? Can I forget the letters of mothers whose girls have gone wrong? Can I forget the sobs and screams of that woman whose husband was struck dead in the night when the hurricane hurled through his skull a branch of the tree? She would not say a word, she would not let go my hand, she would not look anywhere but at my eyes, dumbly beseeching me to say something and to be quick about it, and God knows I didn't know how! Shall I ever forget my first funeral of a suicide? Two young women had never been away from home, till one summer afternoon (when the elder was twenty-six) they were offered a carriage to drive for a few miles. They didn't know how to drive and they caused another carriage to overturn. Terrified, the poor ignorant girls took carbolic acid. In their naked home of illiterate poverty, while I read the ritual at the coffin of the elder, I could hear the groans of the younger, soon to die. And who was I to bring comfort to that father and mother? Just a boy in my earliest twenties, a beginner such as over and over again forever are sent to those remote places, if they have any pastor at all. And shall I forget that other suicide, the aged woman? Her children looked out of a black window at night just as the vivid lightning showed them their mother hanging stark to an apple tree. And on the hills of West Glover one sunset hour, shall I ever forget—but that is stark horror—too ghastly, too piteous to tell. Out in the black darkness of starless nights, when one comes home weary on the long walks, these sorrows play dirges on the heart, these horrors play leapfrog with the imagination. Four miles from my Plainfield manse, on a road through the woods, I was passing a ruined house which looked empty, and it was at dusk of evening. Suddenly came the unmistakable call, the strange impression that I ought to visit that house. A feeble old woman met me at the door and showed me the bed where her

husband lay, under the unsanitary nursing of the peasantry. Shall I ever forget how, in the awful stench of that room, he gibbered through the hideous grin of his lipless teeth? He pointed his finger to a bottle and there, pickled, were the great cancers that had eaten his face to the bone! In the long walks when one is alone with his thoughts these horrors ride neck and neck with his imagination like Faust and Mephistopheles, rushing along on black horses at night. And when the pastor is a boy, as so often the country pastor is, it is hard.

Most of the sorrows, of course, are not spectacular ones; they are inconspicuous, dull-aching ones. And from these it is harder to find relief in rural life. Country life is intensely subjective. In the city one can turn to a great variety of external interests. But, "Comfort, comfort ye my people," is a large commission to any rural pastor.

Third measure of the country pastor's task—the numbers of his people and the miles, mountains, woods, plains, and valleys over which they are scattered.

If anybody thinks the country pastor's work is small because he has few people, it is a bad mistake. It is not for lack of sheep that these pastures are lonely. When Bishop Henderson called for a "constituency roll" in the Vermont Conference the pastor in our capital city reported a thousand people, and the bishop remarked on the size of his parish. Because I think my own an ordinary rural parish I use it for illustration. In a township of about 900 people ours is the only working church, and through the village where its steeple rises runs the line of a neighboring township, with a third town line at angles with this a mile away. This means that our constituents come from parts of three towns. Two and a half, three, and seven miles away are other churches, but if you subtract all who would naturally attend those churches, and all Catholics, you still have an absolute minimum of twelve hundred people who must have evangelical church privileges with us or not at all.

Our people are proud to see the church well filled every Sunday, membership and congregations at the high-water mark of our history, but the task is yet untouched. Church (floor and

gallery) will hardly seat 250. That means that if our largest Sunday morning congregation were chloroformed or transported to the moon, and if one half of the constituency remaining should come to church only one half of the time, no one person coming on two successive Sundays, we could hardly give them seats. If we were really successful we should be no fools if we said, "I will pull down my barns and build larger."

The gathering of a congregation in the country is difficult. One has to contend with stay-at-home habits (many people never leave home twice a year for anything); numerous chores on the farm, together with Sunday-morning trips to the creamery which aggravate the already difficult problem of transportation over many miles; physical overwork during the week; difficulties of a subjective nature—poor folks away back on the farm feeling diffident about "coming to the village where the folks dress better and are stuck up." Some fear to go lest they suffer theft while gone. It is very hard after chores to dress a family of children and get them many miles to morning service in time. Sunday or none is the day of the farmer's visiting and of his reading. Then, as in the city, so even here in the villages, one man gets his Sunday headache, another the Sunday Globe; one man has an attack of biliousness and is confined to the house; another has an attack of automobiliousness and is confined to the public highway.

I have given you in number of people the size of a representative rural parish. Think with me a little further. What of pastoral visiting in the country?

If I had these people in a city I might have the benefit of proximity or of the trolley, where now it is shoe leather and magnificent distance. For with the speedometer of an automobile, I have found that there are, measured in one direction only no part of the road counted a second time, eighty-one miles of highway along which my people live. With an auto, and making no stops, it is possible to go up one road and down another. But since the people have an absurd prejudice against calls made after midnight, a pastor has to visit part of his road, then return and start anew the next day, with the result that he travels much of his road four times over. The normal amount of travel in making

one visitation of my parish is 250 miles, the absolute minimum 200 miles. This refers only to my main parish and does not at all include an out-appointment where the same conditions are repeated on a smaller scale. And if I did not believe this parish to be a representative, average rural parish, I should not thus blatantly mention it. The week's work is not easy.

That some of our villages are overchurched I do not doubt, but I am perfectly convinced that the greater part of the territory of our State is wholly unevangelized ground. The great majority of its people never once come to church, never once are visited by any pastor. Very few people go to church from more than two miles away, and when the pastor from Hemlock Dell visits he goes out only so far as he finds people who come to his church; he does not go until he finds people who go to Moss Glen Church; neither does he agree with the Moss Glen pastor to define the borders between them. By far the largest part of the rural field falls forsaken between fold and fold. Why are stalwart recruits for the ministry so few? Because the mighty Martin Luthers of the day are out there in that belt of oblivion which circles every country charge as Saturn is encircled by his rings, and will remain unconverted till they die, for no man careth for their souls. A district superintendent driving with a pastor through miles of country homes asked, "Whose people are these?" "Nobody's," was the careless answer. If the church thrives as an institution, pastor and people are selfishly unconcerned about the great outlying country, the people to whom it ought to minister. The church is busy saving itself. Will it never know that nothing would so electrify and vitalize any church as to forget itself in saving others? And so vast is the field that the rank and file of the church will have to take sickles and have a hand in the reaping.

But very often, instead of furnishing healthy reapers, a church is itself suffering from a strange epidemic which may be called the "cussedness" of saints. The man of the world points a finger of scorn at those thus afflicted. It is hard to answer him because you know in your heart he is right. If Christianity really made folks like some professed Christians we know we should shun it as the pest, but thank God it isn't Christianity which does it.

It is true this disease is by no means confined to the country church, but because of the greater relative importance of the rural individual, it is more harmful here. The "cussedness" of saints has acute forms, manifesting itself in ructions and backslidings, but mostly it is a malady tending to be chronic and leaving the patient in obtuse unconsciousness of his affliction. Its symptoms are manifold. Sometimes it manifests itself in cutaneous hyperaesthesia, especially when officers of the society are changed or the other fellow's opinion is chosen. Sometimes the disease manifests itself in a total inability to define. For instance, Bishop Hamilton told us about some stewards who signed petitions for their pastor's return, then personally protested to him against it. Or, to take another instance, a pastor proposed a slight reform in methods. The officer addressed suggested objections which might arise on the part of others—she herself, of course, would favor it. Then in all corners of the church the pastor heard her slyly talking against the reform. At length she brought back word that under the new system she couldn't find helpers. Now in both these instances the patients supposed that they were persons of diplomatic policy "for the good of the church," whereas the dictionary would define them as cowards and liars.

Another manifestation of the disease is a tendency to imitate. The patient does not imitate Christ, but rather that which he himself worships. So, like a child writing each line worse than the former because copying from his own lines rather than from the teacher's, the patient goes on imitating his own past conduct. This imitative tendency usually takes for its model some animal. Certain patients have evolved striking likenesses to the ass and the hog, or even the peacock. But the strange thing about the malady is that while these imitations have been perfected the patient all the while supposed he was imitating something else, for example, the lion, or the owl; and cases are on record where the patient has ripped out the most stertorous gruntings, all the while supposing that he was cooing like a dove.

The financial manifestation of the "cussedness" of saints should be hinted. Men wonder why it is hard to raise money for the pastor (that is the way they put it, and often make beggary

of it by appealing on the ground of the pastor's personal need), when their infernal parsimony keeps the salary so low that it compels the appointment of that kind of pastor for which it is always hard to raise money. Having fixed a salary at a minimum, the officials let it slide along unpaid until the end of the year, and if they do not find it convenient to pay it all then they will sometimes ask the pastor to lie about it for their credit and report it all paid, "because, you know, it is all pledged, and will be paid some time." In one case, close upon the end of the year with salary unpaid, there was sickness and death in the parsonage. While the pastor was planning how to pay doctor, trained nurse, and undertaker, his financial agent sent word that he could not stop to collect the overdue salary "because his sows were pigging!" To the credit of human nature be it said that before the financial agent got through pigging, the loyal people, unsolicited, came forward one by one and paid, and overpaid the pastor. For the fault is not with the people at large, but with the (lack of) business organization of the little churches. Often those who are in positions of trust and leadership are so narrow as to be the most retarding element in the church. In one church certain official members deplored the extravagance of spending forty dollars for printing and advertising when they saw with their own eyes that the expenditure brought in automatically and in advance thirty per cent more cash than had been raised in other years when second solicitations had been necessary. One financial agent in all seriousness made this proposition to a board of stewards: "The salary is $500, and there is just $50 deficit. The minister practices tithing, so we are coming out just even." (!)

The day is past when I suffer from these things, so I may freely speak of them. A church chooses the expenses of a minister to suit their taste, then it chooses his salary to suit their stinginess, then its members expect him to be gratefully silent, for they think (at least they sometimes *say*) that a minister should be more consecrated than to speak of salary. So we won't speak of it any more, but will pass from the financial to the spiritual "cussedness" of saints.

By this we do not mean sins of act, though I have seen in open

Sabbath school session a red-faced married steward of a certain church putting his arm around a maiden in the class he taught. I want to speak of something not quite so exceptional, that apathy and self-centered indifference, where winsome, working loving-kindness should be. A kind woman of middle age and many afflictions gives every year to the benevolences of a country church more than its three wealthiest members; but she cannot be persuaded to join that church because its members have neglected her so long that she feels "it is better to go her way alone."

For the first time in his life a veteran of Gettysburg, threescore and ten years old, gave his heart to Christ, desiring baptism before the congregation, and membership in the church. On the appointed day, sick in bed, he was unable to appear. I visited him faithfully every week through a winter of illness, but at its end the veteran handed back his Probationer's Companion, saying that he would not be baptized, for he "guessed they did not want him." Within three minutes' walk of the church, not a member had visited him through all the winter, though many of them knew both of his illness and of his conversion. I never saw him in the church after that day. How much of a pastor's work is icily desolated by the same people who demand results from his ministry!

When those who long have been members of the church ask me who is to join at the next communion I have been able frequently to say that such and such persons, of their own accord, were asking baptism and membership, professing conversion. Have I heard a glad, loving approval, saying, "It is good, and I will help them all that I can!" or have I seen the least show of Christian welcome? Sometimes, but too often have I heard, "Well, I hope he'll lead a different life!" spoken with a supercilious smile. There is criticism in the presence of the saints of the church over one sinner that repenteth by more than ninety and nine members who need that same repentance. Coldhearted, superior, critical, they sit afar, guarding the purity of the church by numbering the sins which God has forgiven. But they lament the passing of the old-time revivals; and still their shepherd goes out to the mountains aching with the knowledge that every lamb he brings home

will die by their hardness of heart. No, not that—it is only thoughtlessness, but it is dead wrong and ought to stop.

Fain would I also that folk would be patient concerning the much demanded pastoral trot. With more than a thousand people to call upon, I have called for the fourth time in a year upon a family who shut me away in a sitting room while, behind the closed kitchen door, I could hear them discussing why the minister didn't call oftener.

All the foregoing being anent the "cussedness" of saints, I dismiss it with a kick. I like it not, and as I shall make perfectly clear before I quit, the malady is not general. Blacken it and multiply it by ten and it cannot change the fact that the country is still filled with nature's noblemen. It is not strange that among so many folk of the church there should now and then be one who thought he had the grace of God when it turned out to be biliousness.

The next handicap of the country church is the inefficiency of its ministry. There are shining exceptions to this rule (you parsons who are just now stiffening your necks and getting mad over this passage are doubtless such), but for generations the rural work has suffered generally and fatally from this cause.

Great numbers of our country preachers are uneducated—have never been to college or seminary; many have never even completed a course in a secondary school. Some of them are not to be blamed, for they did their best and couldn't bring it to pass, but innocent as the defect may be, it is still a defect. In most cases, however, it is a handicap of the man's own choosing. He prefers to get at his work early rather than to pay the price of preparation.

But I am not talking about the minister's schooling. That is the least of our cares when we speak of mental unfitness. That a man should be unschooled we can forgive. Many a splendidly educated man has never been to college. Education is not determined by circumstance, it is foreordained by temperament. Still the fact remains that, entirely apart from the question of their schooling, great droves of country ministers are ignorant, are so temperamentally unmental that they never can be educated. The majority of them, though desiring this very thing, will not for one

instant be considered, either by appointing powers or by people, as intellectually fit for the churches in the cities and large villages. By what reason, then, are they any more fit for the church at Pine Mountain? The really brilliant young men are promoted from the rural ministry to supply urban demand. They are never left in the country church longer than enough to prove their prowess. Soon as they begin to transfigure rural life they are called, and they are glad to go. We cannot stop to discuss their reasons, but it is this one fact which breaks the heart: Forever, if a man is found feeble and mentally unfit, he is left to the rural work.

A minister who had preached for years told me that he never had read the Bible through. The following, without change of a word, is quoted from a country preacher's sermon on Ruth, after a Scripture lesson about the Saviour:

"Ruth she went into the land of Mobe, and married Booze and out of that come the Saviour to which the scripture was read this afternoon, but they was forty-two generations betwixt him and Adam and he come through 'em all."

A little later the same preacher said he "met a man layin' in the gutter." No man can be judged by a single sentence, and the man who on Lyndonville Camp Ground exhorted the "salt of the earth to rise and gird on its armor" might have been influenced by his Hymnal,

"Forward! flock of Jesus,
Salt of all the earth,
Till each yearning purpose
Spring to glorious birth."

A military command addressed to salt which follows a shepherd may (acting upon its yearnings) induce it to make a flying leap into obstetrics. But that is poetic license. In plain prose some degree of unfitness must be suspected in the man who said from a rural pulpit, "When rich men can *git* great fortunes, shall *that great Creature, the Creator,* ask in vain for a cent for missions?" Or in the pastor who, in preaching about the power of Jesus in healing those who were "sick with divers diseases," said, "Some doctors can cure those that have got the measles and set a broken bone, and they can cure consumption and operate for cancer, but

only Jesus could ever cure those that had the divers!" On one occasion I was nearly convulsed by hearing the preacher (who had read "they shall *scour* you in synagogue") make reference to "Beezlebub, the prince of devils."

When a bishop stops all business at the report of the registrar of examinations, calls together the entire class of undergraduates (all rural pastors), and lectures them severely on the duty of attending to their studies it is significant. But I would not have you think by this gossipy chat about the stark ignorance of some dunces and the neglected studies of others that more general education would make things wholly right. We want something more fundamental than that. Entirely apart from the degree of their culture we want *great minds* in the country pulpit. During their sermons we want no Alexander Pope writing in his hymn book,

> "Gracious God,
> What have I done to merit such a rod,
> That all this shot of dullness now should be,
> From this, thy blunderbuss, discharged on me?"

The man without catholicity of mind and sympathies will do just what thousands of our rural preachers are doing. He will show an intense but narrow and sharp-cornered zeal for some non-essential which fascinates his peculiar self, but which, when over-preached, is worse than nothing. Or, taking some essential doctrine, he will preach it to the exclusion of everything else, often himself losing the spirit of that very doctrine. Sanctification, as Bishop Fowler said, becomes cranktification. (Once in a country store I sold tobacco for a wholly sanctified man.) The sweet gospel becomes bitter. The friends of one minister told of him with pride that all his preaching was "raking the church members over the coals." This is a fault that may be overdone. I heard a minister defend his unkindly preaching thus: "I wouldn't give a cent for a sermon that doesn't get somebody mad." Well, the man of the world who gets right down carnally mad can give the church an everlasting letting alone; but what about these poor folk who have loved it from their cradle days? Isn't there a kinder way of correcting their faults than to lash their hurt hearts over the altar rail? They may have failed sadly to measure up to the

pastor's ideals; they may have crossed him (probably without knowing it); they may have hurt the cause by their "cussedness"; but does this minister know how hard they have tried, how much more "cussedness" they have conquered than ever they manifest? Some folks have their automobiles and their millions, but these poor people have looked forward all the week to their chief joy—the Sabbath day. They are tired, lonely, disappointed; they have come to church to be encouraged; and it is inexpressibly sad for them to be slapped in the face, for them to be hurt hard in God's own house by the one man who ought to understand and love them. This is not fiction. No man has spent his life in the country church without hearing the barbed arrow's whiz. Personal thrusts in vengeance for wrongs that were not intended are often made from the pulpit. (I am judging from the fact that they have been boasted of afterward.) And there are hurts of other sorts. An ungifted woman told her scholarly pastor that she liked the sermons but could not quite understand them. She was informed that a minister could furnish sermons but couldn't be expected to furnish brains with which to comprehend them. It was very true, but was it very kind?

The rural ministry, with noble exceptions, has another fatal defect. It would be hard to call these men lazy, but they are not masterly. They fall into the customs, they go through the routine, they do the expected and the easy things. But with no energetic precision of far-seeing wisdom do they plan a statesmanlike program of construction; with no unrelenting will do they execute what plans they have. Instead of driving all the powers of their souls under whip and rein, like fleet horses of a charioteer thundering round the circle of the Coliseum, these men let their energies amble along like old mares in green fodder. They are not imperial with determination such as made iron old Andrew Jackson cry, "By the Eternal I will!" Why does not every country pastor know that he can make himself master of the destinies of man as Napoleon never was? He is neck and neck with naked human nature more than any other man that lives. Specialists in fiction say that (with the possible exception of the newspaper man) the country minister has the unrivalled opportunity of the ages to

write great fiction, if the gift be in him, because no other man lives so close to human nature. Certainly his city brother does not. He may know men because of special insight or early opportunity, but the restraints of city society cover up primeval nature—it is hard to get close to it. I am not saying this myself—I am quoting it from men who have spent their lives in city pastorates. A man may be captured in the country who could not even be besieged in the city. The cities rule the nation, and with eighty per cent of the dominant men of the cities coming down from the provinces, the country ministry, if it only knew it, could make itself supreme over the destinies of the world. Rural hands might clutch the throttle and turn the switches of human life. But what are these men doing? Though the night is coming when no man can work, they go down the days that are swifter than a weaver's shuttle, half idly and all at ease. A man official in a great denomination who visits hundreds of rural parsonages every year told me this: "More and more I believe that things come to the men who go after them. Thousands upon thousands of our men are just sitting idly on their jobs doing only what they must, and it is too bad, too bad!"

I do not say that every country minister has all these faults. Many are gloriously free from any of them. The world is waking. The new morning is near. But, deny them who will, these things are still too true. I have known a wide range of rural churches intimately from my babyhood, and I know whereof I speak.

If those rural pastors of heroic nature who are doing right now the magnificent work we sigh for, think they are slurred by these pessimisms their eyes are holden. How could I more recognize their handicap than by pointing out the slight which is put upon their work by the general, though unconscious, assumption that their herculean field is merely the apprentice shop, the infirmary, the waste basket?

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

SPIRITUAL EVOLUTION

George Tyrrell, that excommunicated Modernist saint of the Roman Church, in a posthumous work, draws attention to Kierkegaard's insistence on the difference between spiritual and physiological development. The first is creative and fashions life by new qualities and powers; the second merely unfolds what it contains from the first. The one is always original; the other never departs from its own type. We can never anticipate the full growth of the former; the life of the latter has from the first its recognized course and end.

This distinction may prevent many popular misconceptions of the spiritual life. We commonly describe the processes of nature in terms of evolutionary theory, but we cannot without important reservations use the same method in spiritual experience. Analogies between natural and spiritual law can be drawn only with careful qualifications. This is the defect of such books as Henry Drummond's Natural Law in the Spiritual World; it is valuable for illustration, but worthless as a scientific treatise. In the spiritual sphere fresh developments in the interaction of new forces make life something far beyond the range of its first potentialities. It is never self-contained; always new powers, new activities, new life are being added to it. It loses that it may gain. It dies in order that it may live more vigorously. It is a resurrection life. That is the only way to describe the activities which come to the souls of men or to the life of the Christian society in their progress to a more abundant life. It is a life whose development is beyond scientific formulas, with forces outside the range of human influences, with powers of progress beyond the possibilities of this world.

Spiritual life resents every attempt to fashion or control it.

Many religious leaders have erred in judging the reality of a man's faith by his conformity to a fixed type of religious experience. Plans of salvation, regulated and enforced discipline, fixed modes of worship and precise credal forms, have their office, and no historic society can be entirely without them, but they are put to a dangerous use when they are regarded as imposing necessary conditions of spiritual progress. A living faith is intensely personal. It is a new life for each man. It has its origin in that commerce of the soul with God which transcends all external rules and gives it such a character as makes it a special creation in the order of the supernatural world, with its own response to the revelation granted to it and its own expression in conduct.

The spiritual life comes by an invasion from the unseen; it is not primarily produced by the human will but is a birth from above. The Kingdom of Christ is *of* this world but not *from* it; it comes in the clouds of heaven, the realm of spiritual reality. It is no result of education, emotion, æstheticism, or culture. And as it comes from sources not of this world, its activities take men beyond it, with continually developing powers in the fuller exercise of the life of the spirit. "From the great deep to the great deep we go." The source of religion is "Givenness," to use the phrase of that Romanist mystic, Baron Von Hügel, or "Prevenient Grace" in the language of Arminian Methodists. But both mean the same thing. It is from God and leads to God. It is a transcendent power that becomes immanent in life and one day will transform the natural into the spiritual.

There is no necessary conflict between the natural and the supernatural life. The latter is the complement and crown of the first. In the full cycle of human experience they cannot be separated. Therefore religious education is necessary, for the natural and the spiritual must blend in the religious life. They must go together in the true development of our manhood, and yet it is manifest that in this alliance the spiritual is dominant, more energetic, more varied in its forms of expression, and with infinitely greater powers of growth. Here in the realm of the spirit men are immediately the agents of that which is divine, as they share more and more the life of God.

A MASTER OF FRENCH THOUGHT

There has just passed away in France one of the most perfect representatives of spiritual idealism in that or any land. Émile Boutroux must be placed beside Henri Bergson as a philosopher and as one of the foremost leaders against rationalism and toward a voluntaristic metaphysic.

He was a noble example of that famous passage that ends William James' Essays in Radical Empiricism: "All philosophies are hypotheses, to which all our faculties, emotional as well as logical, help us, and the truest of which will at the final integration of things be found in possession of the men whose faculties on the whole had the best divining power." Boutroux himself says that "our age is weary of a philosophy which pretends to be sufficient to itself and to nourish itself exclusively from its own substance." And so his philosophy opens its doors and windows to all life—religion, art, science, literature, and sociology. And thus, by modernizing reflective thought, he has in some measure restored the ancient grandeur of Plato. A philosopher should be a "man of the world" in the largest and noblest sense of that phrase.

Following in the footsteps of Leibnitz and Lotze, Professor Boutroux did for French thought what Dr. D. D. Whedon did for American theology—he led in a winning battle against materialistic determinism. In his great treatise, *De la contingence des lois de la nature,* he followed the great mathematician, Henri Poincaré, in regarding physical science as an instrumental "convenience," rather than a body of absolute truth. We do not live in a "block universe" but in a plastic world, open to new beginnings and spontaneous action. He leaves room for miracles and Providence. And this contingency of natural law he also carries into the world of thought in his later work, *De l'idée de loi naturelle dans la science et la philosophie.*

Yet Émile Boutroux did not subscribe to the phrase "the failure of science." He recognized that religion is more than the ethical values of Ritschlianism and the Action of Pragmatism, and that theoretical knowledge has real values for the spirit. We

must love God with the mind as well as the heart. And so, in the crowning work of his life, *Science et religion dans la philosophie contemporaine* (English translation published by Macmillan Company), he brings together the aspirations of reason and the hunger of the heart by discovering religious values in science and scientific achievement in theology.

M. Boutroux was enthroned among the "Immortals" by election to the French Academy in 1912. He lectured at Harvard in 1910, *Sur la contingence et la liberté.* His recent death does not end his leadership in spiritual idealism. About him in France shine other stars of the same constellation: Edouard Le Roy, Maurice Blondel, Pierre Duhem, F. Ravaisson, Jules Lachelier, Auguste Sabatier, M. Laberthonniere and many lesser lights. But he will always flame forth as of the first magnitude.

THE LINGO OF LUCRE

"Money is just as important as it ever was. Without it nothing can be done for anyone or for any country. Remarks from the lips of men, especially from those who know nothing concerning their subject, amount to comparatively little. Money talks louder and more effectively than anything else."

These recently spoken "remarks from the lips" of a Mr. Plutus Dives do "amount to comparatively little." Nevertheless, they are unpleasantly true in a sense. Nothing is more garrulous than gold. No din is more deafening in the modern world than that made by dollars. The purse in a man's pocket frequently talks louder than the tongue in his head. Capital can converse more fluently than conscience or character, especially in the case of folks who possess more wealth than wisdom.

There is a reason for this numismatic nonsense. Money has become a master which assumes the social mandate, rather than a menial whose office is not to sway but to serve society. Therefore riches rant while the soul is still.

One can understand why the Socialist Proudhon declared that "Property is robbery," when we see that it is often made the path to power rather than an instrument of human service.

Therefore Jesus personified it as Mammon, a selfish rival to the loving God. Property is *not* robbery when it is the creation of human life and labor, and when it is used to enrich personality with values that strike inward to the mind and heart. It *is* robbery when it is received with no return of work or service and used for the external equipment of lazy luxury and voluptuous vanity.

Happily the above remarks from the lips of a multi-millionaire "amount to comparatively little" to the deeper meanings of life. The gospel can do much without gold. There is a Living Word before whom the speech of selfishness will be silenced. Recent attempts to purchase the pulpit and to choke the church by the fulminations of high finance have failed. For every man and every country the grace of God will do more than the curse of greedy gain. "More effectively than anything else" in this day of distress and need, the missionary message of this Kingdom shall talk louder and with a more joyful sound than the noisy palaver of power-seeking self.

Therefore, O prophet of God, go on preaching until money is mute and dollars are dumb! Then shall the world's wealth no longer stem the souls of men with the bellowings of the Golden Calf, but it shall silently submit to the command of the conquering Christ.

THE PAULINE GOSPEL

The modern discussion of the relation of Paulinism to the teachings of Jesus has suggested the value of introducing into the Methodist Review a series of editorials on The Pauline Gospel which will include studies of the Pauline Anthropology, Christology, Soteriology, and Eschatology. In the May-June, 1900, issue of the Review, there appeared an article by the present editor, which, in a somewhat revised form, is here reprinted as a necessary introduction to the series. The Conversion of Paul furnishes the key to the Pauline Gospel.

THE CONVERSION OF ST. PAUL

Of the myriad trees that fill the forests few are tall or straight enough to be chosen to hold up the wires through which flashes

the subtle fire that carries with it the thoughts of men. So, among the millions of men, there are but a few elect souls so lofty and so true that they can pass forward from generation to generation the flaming torch of truth or the mighty currents of spiritual energy. Tallest of these, and straightest, stands the apostle to the Gentiles. It would be difficult to name another who has so powerfully influenced the thinking of the modern world. Perhaps not even Plato has been so potent. But Plato is a vanishing force, while the ideas of Paul, like the person of his Master, grow in their grasp upon the minds of men. Just as every age, spiritually earnest and ethically alive, sounds the watchword "Back to Jesus!" so has every awakening of reflective Christian thought been a fresh return to the ideas of Paul. Augustine, Aquinas, and Luther alike base their systems in his teaching. Our own critical age, if happily less disposed to system-building, has more closely realized his life and thought as the historic method is slowly recovering for us the real Paul, unobscured by the dogmatic reflection which has perhaps as much darkened as developed his ideas.

Our chief difficulty in understanding the Pauline theology is that only with great care can we keep Paul's ideas from being confused with our own interpretation of Paulinism, whether it be that of the dogmatic systems or that of the popular theology. Most of us interpret so private and personal a fact as our own Christian experience by his doctrines of grace, which have entered the current evangelical teaching not as in a free solution, the elements of which might be easily precipitated, but as in a chemical compound difficult of analysis. Only by the most rigid use of critical methods and the most careful application of the grammatico-historical exegesis can we reduce to a minimum this error of a personal and dogmatic equation and secure even an approximately scientific result.

It might, indeed, be a task of no great difficulty to account for nearly every element in the external form of the Pauline theology. His facile mind had not been uninfluenced by the all-pervading atmosphere of Greek culture which was powerfully permeating Jewish thought, especially by way of Alexandria. He was probably well acquainted with the Wisdom literature, so much superior

in its ethical enthusiasm to the later Jewish legalism. But, above all, he was "a Hebrew of the Hebrews." The current synagogue theology in its severest form, that of strict and extreme Pharisaism, had entered into the fiber of his mental and moral being. While he has a Greek passion for ultimate principles and logical coherence, the style of his thinking and reasoning everywhere reveals the rabbinist. He was saturated with the Old Testament and the rabbinical interpretations of it. He seems to have easily accepted the main body of extra-canonical Jewish tradition, not excluding Haggadistic legends. A superficial study might imagine that it had thus accounted for Paul, when it had traced his philosophic framework to Plato, his anthropology and transcendental ethics to the Book of Wisdom, and his dogmatic beliefs to the synagogue theology. These things certainly do persist in the Pauline teaching, and determine its form. But that is all. Its content is something entirely new and original. All these constituents of his teaching are but dead materials which are vitalized and organized by a new principle that is at once truth and life. The Pauline theology is the outgrowth of the Pauline experience. The teaching of the great apostle is not so much objective doctrine as an assertion of the facts of his religious consciousness. It is not in the logic of Paul, however powerful, nor in his learning, however extensive, that we are to look for the vitality and originality of his theology, but in the psychological element. His gospel was given to him "by the revelation of Jesus Christ"—a revelation which was personal and inward in its character. His theology is far less an organized system of thought than it is an immediate appeal to reality and life. The conversion of Paul will furnish us the key to the theology of Paul.

The chief obstacles in the way of a satisfactory picture of the conversion of Saint Paul lie partially in the extreme meagerness and uncertainty of the external facts, but chiefly in the necessary condition that history, when it enters the world of psychic phenomena, soon finds an impassable limit. The realm of religious feeling is not in itself a subject of strictly scientific inquiry. It is not, therefore, surprising that, in the three narrations of the external circumstances connected with the conversion related in

the Acts of the Apostles, we find considerable differences in their statements (Acts 9. 1-9; 22. 5-16; and 26. 12-18). The variants in the accounts, while by no means sufficient to cast doubt on the central fact itself, and certainly not of a kind to suggest a mythopœic process behind the narrations, are something more than "mere subordinate adjuncts," as they have been called. They do make it difficult to determine what was actually seen and heard. The general historical character of the Acts of the Apostles is not in question. The historicity of the book and its authorship as a whole by the writer of the third gospel must be maintained. Yet, conceding the general proposition that Luke worked mainly from original sources and is generally credible, account must be taken of his artistic temperament. No writer of the New Testament is so possessed of subjective literary motives, not always easy of comprehension, but always easy of recognition. In this respect he shares with Thucydides the modernity of a Froude or a Macaulay.

The confusion of the narrative comes most probably wholly from the subject matter. The really great moments of history and of life are rarely well reported. They are so big with spiritual meanings and the ideal side of the phenomena so overmasters its material elements that for one supreme moment spirit is lord of life and all outward things are plastic to the touch of the divine revealing.

> Lo, if some pen should write upon your rafter
> "*Mene*" and "*Mene*" in the folds of flame,
> Think you could any memories thereafter
> Wholly retrace the couplet as it came?
>
> Lo, if some strange intelligible thunder
> Sang to the earth the secret of a star,
> Scarce could ye catch, for terror or for wonder,
> Shreds of the story that was pealed so far.
>
> Scarcely I catch the words of His revealing;
> Hardly I hear him, dimly understand;
> Only the Power that is within me pealing
> Lives on my lips and beckons to my hand.

On the subjective side we are less in doubt. Never did a soul so disclose its innermost to the gaze of his fellows. His experiences

as a Pharisee under the discipline of the law, and as a Christian in conscious union with the risen Lord, are pictured with the utmost vividness and reality. His writings are less doctrinal treatises than dramatic monologues, full of autobiographic materials and alive with the most subtle psychological touches. While we may not neglect the external historic facts furnished by Luke, it is Paul himself who chiefly furnishes the materials for the story of his conversion which it is here attempted to reconstruct.

Saul, a Hebrew of the tribe of Benjamin and bearing the name of its greatest hero, born in the brilliant commercial and intellectual city of Tarsus in Cilicia, was the descendant of more than one generation of strict Pharisees. A Hellenist by birth, he seems to have been very little affected in a direct way by Greek culture, nor even to have acquired that more liberal attitude toward the law so common among Hellenistic Jews. Had either his parentage or character permitted such an attitude, it was wholly prevented by his being brought to Jerusalem in early youth, and there being educated in the rabbinical school of Gamaliel, the grandson and successor of the famous Hillel. As to his proficiency as a student and servant of the law, he himself asserts that he was peerless among those of his age, and that he strictly observed its minutest requirements. But from the very beginning there was an inchoate Christianity in his Pharisaism. His was no conventional conscience, the slave of tradition and religious environment. His obedience to law was the fruit of a hunger for righteousness worthy of the beatitude spoken by Jesus. There was not the slightest touch of frivolity in his nature. His moral processes were not vitiated by insincerity and unreality. His soul was not seared by sensuality, nor the fountain of his feelings frozen by formalism. Very early in his spiritual history he had by himself discovered a part of the secret of Jesus, the spirituality of the law and the consequent inwardness of both sin and righteousness. (Romans 7. 7-25.) Among the ten great words of Sinai he had found one, "Thou shalt not covet," which laid its measuring line not upon the outward act, but upon the inward state. As a child he had lived a free and joyous life, unvexed by sin and unslain by the condemning sword of law. This paradisaic state could not and did

not survive the coming of the law. With the first dawning of the divine command and the awakening of the moral consciousness came the experience of sin and its sentence of death. Every fresh realization of the depth and breadth of God's requirement in the law only brought into sharper definition the slumbering desires of his animal and earthly nature. The perfect law of God thus issues in failure, a defect which comes from the human side, but a defect which is incurable. He who had hopes of the Messianic life through a righteousness based upon obedience to the law finds that righteousness is an unattainable aim through the frustrating power of a world of sin and death in his own nature. The law is "weak through the flesh." We can see, from our point of view, that if the law failed in Paul's case, it had failed altogether. But to him the failure was not of the law; he could not, would not, consent that it be considered less spiritual, holy, just, and good. It is Paul who has failed, because of inward sin. Afterward he came to see that the law is God's instrument of condemnation, and that it exhausts itself in that function; it is only the dark background for the glorious portrayal of the grace of the gospel. At present he is bitterly conscious of the inward struggle between that moral reason that approves the law, and even rejoices in its beauty, and the domination of sinful desire which makes it impossible to realize its loveliness in life.

The conviction is almost overpowering that had Saul met Jesus during his earthly ministry, his spiritual history might have been very different. He was in every way like that young man that Jesus loved, except that we cannot conceive of Saul shrinking from any sacrifice that led to righteousness and life. He could not have failed to recognize in the Master an enthusiasm for righteousness greater even than his own, while Jesus could have taught him that the spirituality of the law, so far from being a despair, is a hope, and that new motive only is needed, that motive which is love to the point of sacrifice, and that it is the slavery of an external code, multiplying itself constantly in ever-increasing outward requirement, which is burden to the heart and paralysis to the will. It is all but certain that Saul never met Jesus. The events of the human life of our Lord and the teachings of his

earthly ministry form no part of the interpretation of the Gospel peculiar to Paul. And so he lived on, conscious of inward strife and fruitlessly striving to conform to an impossible ideal. He is well aware that his fellow-religionists are as far as himself, nay, even farther, from realizing true righteousness. His heart wearily echoes the teaching of the Book of Wisdom, that "the corruptible body presseth down the soul." Besides the inner struggle, so logical a mind as that of Saul could not fail to see the barrier raised by the law to the consummation of that Jewish universalism which had flamed out so splendidly in the midst of the disillusionment of the exilic and postexilic periods. With Pharisaic zeal for proselytism, with an intellectual curiosity which could not fail to be profoundly interested in the fate of the Gentile world, and with that passion for universals which could allow neither thought nor history to rest in an unresolved dualism, he was as one predestined to a mission to the heathen world.

Such were the mental antecedents and such the temper of soul with which Saul came into collision with the new sect soon to be known by the name of "Christian." It does not seem likely that he either heard or was greatly influenced by the Jewish Christianity of James and the Jerusalem Church. If he did he probably saw the logical implications of their teachings more clearly than they did themselves. He could not fail to see that the doctrine of a crucified and risen Messiah involved more than the creation of a new Jewish sect, with a more zealous devotion to the law than that of the Pharisees themselves. The conception of a crucified Messiah who has suffered rejection at the hands of the chosen nation would involve from Paul's standpoint, as we shall see, the absolute nullification of the law. Some glimpse of this seems to have come to the minds of certain Hellenists who had accepted the new faith. In language possibly cautiously veiled, they had intimated the passing of the temple and the changing of customs. One of these, Stephen, stands as the exponent of a freer interpretation of the philosophy of Jewish history than the apostolic school could have yet reached. The dispute raged fiercely in the Hellenistic synagogues in Jerusalem, with one of which, the Cilician, Saul was probably connected and very likely he was

prominent among the disputants. He must have felt the force of Stephen's main contention for the varying character of the divine dispensations and the constant obstinacy of the nation with regard to each new disclosure of the divine will. There must have been a peculiar sting in the words which reflected dimly the bitter experience of his own soul, "Who received the law as it was ordained by angels, and have kept it not." In the narrative of the trial and execution of Stephen there are subjective touches which betray Saul as authority. Some one in the council chamber saw a strange solar splendor on the face of the accused heretic, and heard his dying claim of a theophany and a vision of the ascended Lord. Who could it have been but that Saul who was recognized as foremost in the prosecution by the act of the witnesses in laying their garments at his feet, and who was "consenting to his death"—a phrase whose subjective character reveals him as its only authority?

The grounds upon which Saul became a persecutor of the new faith have been much discussed, and as generally misunderstood. If he had such an experience of the strength of sin and of his moral inability to secure righteousness by the law, why should he have persecuted those who insisted that they had found righteousness by another way, namely, faith? The Jerusalem Church had not broken with the Mosaic code; they were still devout Jews, even to the point of being "zealots for the law." If the point of contention between the Jewish hierarchy and the new society had been simply the validity of a new kind of righteousness in excess of devout legal observance, the persecuting attitude of such a man as Saul must remain inexplicable. We must find grounds more relative. The first persecution had as its reason and motive the abhorrence of the Pharisaic mind for the idea of a suffering and crucified Messiah who had suffered rejection at the hands of the chosen nation. The identification of the suffering Servant of Jehovah, delineated in the great prophecies of the restoration, with the Messiah, the conquering hero-King of later Jewish thought, is a Christian and not a Jewish interpretation. Jesus had spoken words which pointed to such an interpretation, and we find it already placed in the mouth of Philip the evangelist, one of the

almoners chosen at the same time with Stephen. To the Judaism of the first century such an identification could be nothing less than an abomination. A Messiah who dies rejected by the chosen nation, whose very manner of death involved legal defilement, is a stumbling-block, an offense. The law itself has pronounced the *kherem,* the anathema, against such: "Cursed is everyone that hangeth on a tree." Jesus is accursed, yea, and they, too, are accursed who by baptism into his name have identified themselves with him and his pollution. From the standpoint of strict Pharisaism the followers of Jesus, however zealous they may seem for the law, are lawbreakers of the vilest kind. They have broken the strictest taboo of Judaism. Their adherence to Jesus violates the law of holiness by which the nation is consecrated to Jehovah. It is a spreading plague-spot of uncleanness, widening in Jerusalem, and the contagion is spreading to distant cities. That the whole nation be not defiled the infection must be heroically stamped out. Persecution is but the cleansing of Israel, and is the clear duty of every true priest and teacher of the law.

Doubtless Saul was the more fierce as a persecutor from his intense dissatisfaction with himself. Heresy-hunters are of two classes—the first, a sort of juiceless, dry, and wooden men who are incapable of sympathy with truth in any vital form; and the second, those whom a secret doubt has made to feel the power of new truth only too strongly, and who shrink from it with a wild fear born of their own sense of insecurity.

> **Who lights the fagot?**
> **Not the full faith, no, but the secret doubt.**

In the heroic death of Stephen, in the brave endurance of believers and their confident witness for Jesus, and in the confessed purity of their lives there was something that so fascinated Saul that he could not let it alone. It was hard lines for such a man. Persecution was alien to his nature, and, although he goes forward in his career with all good conscience, he afterward realized that a course which had not been prompted by malice involved in the end malignant feelings most worthy of blame.

It is quite possible that other confessors besides Stephen

helped to deepen the impression left upon his soul by the defense and death of the protomartyr. His victims did not look, talk, nor act like liars. Some, indeed, did recant and were compelled to utter the blasphemy, "Jesus is accursed!" The more closely he comes in contact with the new sect, and the more familiar he becomes with its ideas, the more definitely do the logical consequences of the faith develop in his mind. He could not fail to see the bearing of their assertion that the crucified One is risen from the dead. If that assertion be true, that fact alone annuls the law. The law has pronounced its own doom in the curse which has exhausted its futile force upon his frail earthly nature. What if the Messiah be a being superior to the law, who has come to put an end to its exactions and give a real righteousness which shall have power to subdue the rebellious flesh? What if the law had slain a sinless One, slain indeed only his fleshly nature, but whose holiness of spirit has raised him above the world of dead things into a realm of deathless life? These Christians, so virtuous in life and so heroic in suffering, that martyr with the angel light in his face who claims to see the living Jesus standing in God's sight, would be, then, a new order of men who, having identified themselves by their faith and baptism with the Sufferer whom the law had cursed, now share his risen life of triumph over law and deliverance from sin. Had he dared to allow the new grouping of thoughts any acceptance by his will or any voice in words, he might have cried, "O, that I, too, could look upon my body as dead, yea, crucified—it deserves no less a penalty for its sinfulness—and that only the better self of the Spirit might live in me!" It cannot, of course, be claimed that Saul already had any such inward questionings as these; certainly they had not come out into clear consciousness. But he was able to see theoretically the outcome of the idea of a Messiah accursed of the law, slain by it, and yet living through his indefectible holiness. Something he was surely struggling against. He was like an unruly ox that wounds itself by its very acts of violence, "kicking against the goad" held in some master hand. These words which rung through his brain and heart at the supreme crisis of the conflict can only refer to some inward opposition, some rent in his inward being.

There is no hint that any external obstacles or difficulties had been placed in the path of his persecuting rage. It is easy enough for his zeal and energy to hale to prison this viper's brood of sectaries who defile the holiest places with their polluted presence, but it is not so easy to conquer the spiritual forces which have made his soul a battle ground.

It is not necessary to suppose that the mental states here indicated were a matter of distinct consciousness. There is an unsolved mystery in our psychic life which is still the despair of science. Intellectual processes go on in the secret places of the soul, unnoted by the conscious self, until at last they bring forth into the open day of knowledge the finished products of their toil. It is like that mystery of birth, noted only by the all-seeing eye, where in the darkness the brooding spirit fashions in continuance the embryonic shapes which it shall one day give to the light of the sun to be the glory of the world. In that subliminal self, more sensitive to suggestion and more open to all subtle influences than is our conscious life, is the laboratory where by the creative spirit are wrought the works of genius and the visions of inspiration. A new man was being born in Saul, although he knew it not. The materials of the creation were at hand in his experience of sin, his rabbinical training, and the subtle suggestions of the new faith. It only needs some breath of life to vivify these dead elements. That came somehow on the Damascus road. The restless zealot, with a fury of persecuting zeal, heated in the furnace of his own unquiet mind, cannot be satisfied until he has pursued the hateful heresy of the accursed One wherever its malaria of pollution has been wafted. He is the missionary of persecution, as afterward of evangelism.

There can be no better opportunity for the development of reflection than a long and tedious journey. Especially would it be so with a man like Saul. He has little interest in external nature. There is no special charm for him in the outward shows of cloud, or mountain, or plain. A child of the great cities, he has never fully felt the beauties of form or color. In all his writings there are few images drawn from natural objects. In a possible exception, the illustration from grafting, he even commits

an error of observation, for wild shoots are not grafted into cultivated stocks in any horticulture known to man. He sees only the human interest in life. The games, the commerce, the buildings, the mechanic arts, the armies, the policies of states, and, above all, the great drama of the inner life—of reason, passion, conscience, and will—these made for him the poetry of the world. Not yonder Hermon with his crown of snow and robing of storm-cloud; not the murmuring music or the shining ripples of the golden rivers; not the ancient city, Damascus, itself, rising in white splendor out of embowering gardens heavy with rose perfume against a sky of darkest sapphire—none of these made any sharp image upon his soul. He sees, not with the bodily eye, but with the inner vision of the mind, abstractions of thought which to his strange mixture of oriental and Hellenic thinking take real and embodied states. Did the face of Stephen ever leave him? Or did he ever cease to ask himself: "What did the heretic see? He said he saw; he looked as if he saw something or somebody; he said he saw Jesus alive in God's presence, and I saw only his face, *his face!*" And so, perpetually, the idea of the risen Jesus comes to strangely offset his repugnance to the notion of a crucified Messiah, and to suggest its tremendous consequences as regards the economy of the law.

The element of sovereignty which he always asserted in his conversion excludes the supposition that Saul had clearly developed the full circle of ideas here outlined; but the psychological character of the Pauline theology and its certain genesis in the facts of his conversion, taken in connection with the information we possess of his pre-Christian beliefs, require us to suppose a larger subjective preparation for faith than perhaps he himself could readily recognize. He did not begin to be a logician with his conversion; that event in his case, as in ours, had a history both in his head and his heart before the overwhelming revelation came which transformed his confused reasonings and wild emotions into assured conviction and unassailable experience. The most dangerous rationalism is that which fails to see the work of the Spirit as much in the common processes of the intellect and the passions as in the blaze of open heavens and the flashes of sudden insight.

The external circumstances of the conversion of Saul are confused and uncertain, but their confusion is only such as must attend all observation of outward things at those supreme moments when man has dealings with the unseen. It was connected with striking and mysterious objective phenomena, but we have no materials at hand to certainly determine their character. The three accounts of his conversion, all given by Luke, are difficult to harmonize—a confusion of details which is itself a proof of the general truth of the narrative. His traveling companions experienced these as well as Saul, but in the blinding splendor they saw no face, and in the deafening sound they heard no message. So far as these rude temple guards are concerned, the resources of meteorology are quite sufficient to explain all that they saw or heard. Thus far one might assent wholly to the brilliant naturalistic construction of the narrative as wrought out by Renan; but it fails utterly to account for the other and more important half of the facts, the experience of Saul, an experience which was more than of sights and of sounds, and which became at once a creative force in his life. The presence of the living Lord is attested, not simply by what was seen and heard, but by what the Risen One wrought that day in the moral and spiritual nature of Saul of Tarsus. *Paul saw the Lord.* This is his repeated protestation, and the whole narrative is meaningless unless it be admitted. Paul was undoubtedly endowed with a highly excitable temperament; he had frequent visions in which by his own confession he was not able to fully separate inward from outward states; he was subject to ecstatic raptures in which he spoke in tongues; he seems for the most of his life to have been of infirm health—all these facts and more may be freely admitted, but they are only the temporal and physical conditions which may have determined the form, but did not affect the reality, of an event which he could henceforth no more doubt than he could question the fact of his own personal existence.

> Whoso has felt the Spirit of the Highest
> Cannot confound nor doubt him, nor deny;
> Yea, with one voice, O world, though thou deniest,
> Stand thou on that side, for on this am I.

Rather the earth shall doubt when her retrieving
Pours in the rain and rushes from the sod,
Rather than he, for whom the great conceiving
Stirs in his soul to quicken into God.

Aye, though thou then should'st strike him from his glory,
Blind and tormented, maddened and alone,
Even on the cross would he maintain his story,
Yes, and in hell would whisper, "I have known!"

Paul calls his experience "the heavenly vision." He saw a spiritual presence, glorious in appearance, which he recognized as the Risen One, and who revealed himself to sight and hearing in visible form and audible speech. Yet what he insists upon continually is not the sensible factor of his vision, but its spiritual import. "It pleased God . . . to reveal his Son in me. God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." There is no need to shrink from crediting fully the objective facts of this vision. Nothing is more common than for these high moments of spiritual illumination to take form and substance for the senses. The records of Methodism, and indeed every branch of the Christian Church, are full of these psycho-religious phenomena. To the true mystic there are moments when spiritual things become physically tangible:

Faith lends its realizing light;
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye.

It was high noon on the Damascus road, and in the sky there burned the tameless brilliance of a semitropic sun; but for Paul there has dawned the glory of the Sun behind the sun, seen not in the visible heavens but in those more real heavens which open toward the spiritual realm. Stephen, too, had seen heaven opened in a ceiled room, the council chamber at Jerusalem, where the sky was certainly invisible to ordinary vision. Did he, as a prosaic commentator explains, "look out of the window"? There are other heavens than science knows or earthly vision can behold. Things

that eye sees not and ear hears not the Spirit of God reveals. Such was the blinding blaze of sudden glory which smote both the soul and body of Saul. The vision leaves its marks both in his physical and spiritual life. It is no mere abstraction of thought, however amazing and inspiring, but concrete experience, incorporated in his very being. The bodily weakness which he carries to the grave—the source of personal suffering and making him the object of self-pitying contempt—is but the fellowship of the sufferings of the Lord, the mark of his own death to the law by crucifixion with Christ. But with it is the consciousness of a new life in the Spirit. The power of the resurrection has quelled the inward strife. He has received by gift a righteousness not his own. Well may he count as offal his hereditary and legal claims. To Paul all was of sovereign grace. To him there was no completed intellectual development leading up to a normal surrender to Christ. That process, so far as it existed at all, is suddenly ended by the direct divine revelation. A bolt from the blue has slain him. His vision of the Lord was that had by one torn from the darkness of the womb before the completion of spiritual gestation and suddenly brought into the light of day. He is led a helpless but willing captive in the triumph of the Christ. The veil of law has suddenly been removed, and he sees the true Shekinah. Before his unveiled vision is the Lord, the Spirit, and into that glory his own nature passes.

Blinded by the vision, and not yet able to fully realize the sweetness and fullness of that grace which had visited even him who harried the Church of God, he who had left Jerusalem a furious persecutor enters Damascus a humble penitent, to leave it a fervent apostle. In the hostelry of Judas, on that street which is still called "Straight," the word "brother" from a disciple of Jesus assures him of his absolution and turns the vision of glory into the vision of peace. He glories now in what but a week ago he counted as infamy, and willingly becomes an outward sharer in the shame of Jesus by mystical union with the Lord in Christian baptism. The ceremony was strangely significant to Paul by its exact accordance with the revelation that has come to him. He counts himself as dead with Jesus; let the old nature crucified

be buried beneath the baptismal flood.[1] It is a new man who rises, still wearing in his dimmed eyes the wonder of a dream.

In Paul's conversion is the genesis of the Pauline Gospel. It is not the story of the earthly ministry of Jesus, but the revelation of his risen life and power. This revelation is a personal consciousness of Christ as dead and now alive. He will know nothing but Christ and him crucified. It is this spiritual Christ who has been revealed to him, the divine, eternal, heavenly Man, after the pattern of whose nature God is re-creating all things. His death being the end of the economy of law, the Gentiles are brought nigh. Thus Paul's conversion as a Christian, his system as a theologian, and his vocation as an apostle are all implicit in his vision of the Risen Lord.

THE HOUSE OF THE INTERPRETER

THE expository and homiletic suggestions of this department of the REVIEW will continue for the present year to be chiefly studies from the Old Testament. This decision has been largely influenced by the neglect which is given in many pulpits to the religious values of the ancient covenant. The hope is that a new stimulus may be given to Scriptural exposition. There is no preaching so genuinely modern and up-to-date as biblical preaching, for the Bible belongs to the literature of power whose values are eternal. It has a message for every age and for all time.

As we pass the period of the fall of Samaria, the last years of the kingdom of Judah and the birth of literary prophecy, much help can be found in books of modern scholarship such as McCurdy's History, Prophecy, and the Monuments, and Henry Preserved Smith's Old Testament History. Very able commentaries are those in the International Critical series: Harper's Amos and Hosea and Gray's Isaiah. Easier for those who read only the English Bible are those in the Century Bible: Skinner's I and II Kings, Whitehouse's Isaiah and Horton's Minor Prophets. Indispensable both for exegesis and exposition are George Adam Smith's Book of the Twelve Prophets and Isaiah. As no studies on Amos will appear in these pages, attention is called to McFadyen's A Cry for Justice and Longacre's Amos, Prophet of a New Order.

Beginning for the year is made with a brief essay on the spiritual significance of the period from the fall of Samaria to the Exile.

[1] The fact that the Greek word for baptism primarily means immersion does not necessarily imply the universal prevalence of actual dipping in the early church. There is abundant reason to think that it had come to have a liturgical sense in Judaism and that the ceremonial application of water in any form was regarded as a symbolical submersion of the candidate and his perfect initiation into a new order.

God in History

The Bible is the Book of God. Its poems are songs about God; its wise sayings are the utterances of the wisdom of God; its prophetic writers speak in the name of God. It contains much history, but its history is not told from the standpoint of the human historian, but from the point of view of God. This is amply illustrated in our recent expositions in which we have tried to religiously interpret the story of the divided kingdoms of Israel. The prophetic authors of the Kings and the priestly writers of the Chronicles, so vastly different in their spirit, agree in one thing: Jehovah, the God of Israel, is the mighty protagonist of their tragic tale. He is the one King whose scepter controls the issues of the tremendous drama; the earthly monarchs are only his viceroys and are constantly judged by their relation to him. The prophets are his spokesmen, the eternal ethic of his character flung into speech and act. Greater than the inspired book is the inspired history behind it, of which it is the record.

In the varying fates of the two kingdoms we see the vindication of the ways of God; the sad story of Samaria reveals the doom of disobedience, while in the checkered fortunes of Jerusalem we see mercy prevailing over judgment.

To be sure there were earthly causes for this divergence of national destiny. Israel came in closer contact with the culture of Phœnicia, with its sensual seduction and abominable worship; her whole history was a long struggle with Syria for supremacy and she was exposed to the first shock of the Assyrian invasion with its "atheism of force and fear." Judah was comparatively isolated on her barren hills away from the highways of history, and hidden thus in the fastnesses of the divine purpose was able to outlive her sister on the north, appropriate the lesson of her downfall, and profit by the prophetic preaching. But these mundane conditions, as well as the original division of the kingdoms, were "of the Lord," for not only history but geography may be the vehicle of divine revelation.

Certainly the northern kingdom was humanly the more interesting. The fertile soil, the scenic beauty of the land, from cedar-crowned Lebanon to the plain of Sharon with its brilliant bloom, and the valley of Jezreel with its golden grain, all dominated by that Samarian hill which was at once a diadem of beauty and a fortress of strength—these were a fitting environment for a brilliant history. And brilliant it was, in its badness as in its goodness. The statecraft of its founder, Jeroboam I, the military glory of the house of Omri, the splendor of the prosperous reign of Jeroboam II, are but a little part of its picturesque history. Here, too, was born Israel's greatest gift to the world, literary prophecy. Amos, himself a Judean, was inspired by the sins of Samaria to speak stern words of judgment in the name of a holy God, and Hosea, a true son of the north, saturated with the natural poetry of its scenery, gave the world its first glimpse of that divine Heart whose anguish of suffering love means atonement. The "ten lost tribes" are lost forever, but earth can never lose this dual vision of the God of righteousness and love.

In comparison the story of Judah seems dull and prosaic, her sins more sordid than the purple vice of Jezebel, her goodness less glorious than the fiery flame of Elijah's zeal for God. Conservation is always less interesting than origination, but it is not less useful. Without the priest, the prophet's message would soon die away. Judea, by its very monotony of life and its isolation, had a stability which Samaria never had; one dynasty only sits upon its throne, and its scribes at last shape that discipline of the law which has fashioned the firmest national type the world has ever known. Samaria falls, the brilliant bubble of its transient beauty bursts and is lost forever, but Jerusalem, the city of David and throne of Solomon, abides to become the sepulcher of Christ and to give to earth a dream of a holy city which is even now coming down from God out of heaven.

All history is inspired and is a never-finished Scripture. The living God still guides the destinies of men and nations. His voice of doom still denounces national degeneracy, his hand of power is still stretched out to punish a people's selfish pride, and his love still cares for his own. "These things happened unto them by way of example, and they were written for our admonition upon whom the ends of the ages are come."

A Penitent People and the Divine Pardon

O, the hurt and the hurt and the hurt of love,
Wherever the sun shines and waters flow
It hurts the snowdrop, it hurts the dove,
God on his throne and man below.

The book of Hosea is one of the mountain tops of revelation in which the shadow of the Cross falls back on the pages of prophecy. The God of Hosea is no passionless metaphysical Deity, self-centered and content; he is a broken-hearted Husband of his wife, the faithless nation. The prophet in the domestic tragedy which had blighted his own life caught a glimpse of that hurt which sin makes in the heart of God, whose meaning is atonement. In the tender pleadings of outraged love which still loves on in its agony of fidelity we hear already the voice of the suffering Saviour.

"In thee the fatherless findeth a father's pity" (Hos. chap. 14). The repentance of man finds its warrant and motive in that grief of God over human sin whose final flowering of revelation is the crimson rose of redemption borne on the thorny branches of the Cross. All human help is vain; neither Assyrian might nor Egyptian cavalry can save the backslidden people. Our hands still shape the false gods of ritual religion and we give futile trust to our self-righteous works. But we can claim nothing of the divine justice; we can hope everything of the divine mercy.

Not the labor of my hands
Could fulfill thy law's commands.
In my hands no price I bring.
Simply to thy cross I cling.

"Take with you words and so return unto Jehovah." Words, as words, are worthless, but as the pledge of penitence they are priceless. It is a true sign of religious awakening when ritual forms and dead liturgic phrases break up, giving place to real spontaneous prayers and the mechanism of worship yields to the broken speech of true repentance. What shall we bring to our injured God? He has said, "I will have loyal love and not sacrifice and the knowledge of God rather than burnt offerings." The law had indeed said, "Ye shall not appear empty before your God." But the awakened spiritual sense says, "Bring no more vain oblations." The one point at which the broken heart can blossom into some form of outward expression is in speech, and so, says Hosea, "We will render, as bullocks, our lips." True prayer is a sacrifice whose fragrance is above that of burnt offerings. The lips are an altar where the fire of the Lord shall meet the dedicated life in cleansing efficacy. Hosea, like Amos and Isaiah, placed the emphasis not upon religious ceremony but upon spiritual worship.

Jehovah pledges his pardon to a penitent people. "I will heal their backslidings, and love them freely, for mine anger is turned away." Doom did fall on Israel; like a blasting sirocco of the desert the Assyrian power swept from the East and blighted the bloom of her national life (Hos. 13.15); but all the winds of God are not east winds, and like the mists from the western sea his mercy shall rise to refresh and revive the withered life of a nation. "I will be like the dew upon Israel." Hosea, like all true lovers, feels the spiritual sympathy between the land and people, between nature and grace. Nowhere except on the lips of Jesus do we hear such sweet parables of the divine grace, drawn in holy pictures from tree and flower. Like the lily in its living beauty shall Israel bloom again, but no more with the lily's fragile loveliness, but with a rooted strength like the giant cedars of Lebanon. Repentance shall turn the withered winter of the people's downfall into the reviving springtime of life and hope.

The righteousness that man cannot offer as a ground of pardon shall follow as a fair fruitage from the forgiving mercy of our God. The restored life shall breathe a fragrance like the balsam breath of the fir-laden hills, and "they shall revive as the grain and blossom as the vine." All the good works of the holy life are the fruit of the Spirit. "From me is thy fruit found."

"O Israel, return unto Jehovah, thy God." Real repentance, then, is more than a passing dew of tears, a morning cloud of sorrow (Hos. 6.4); it is an act of the will, a true turning of the currents of a life. Its divine ground is that revealed anguish of the Eternal Heart which we name atonement, and which for us sinners shines from the cross of Jesus Christ. "Him hath God exalted with his right hand to give repentance unto Israel and forgiveness of sins."

Thou knowest, O Saviour, the depth of its sorrow,
Didst measure its joy by the might of thy pain;
Lord of all yesterdays, days, and tomorrows,
Help us love on, in the hope of thy gain.

Hurt though it may, love on, love forever,
Love for love's sake, like the Father above,
But for whose brave-hearted Son we had never
Known the sweet hurt of the sorrowful love.

A Prophetic Picture of Universal Peace

Sing the bridal of nations! with chorals of love.
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!

"It must come," says Micah, "for the mouth of Jehovah of Hosts hath spoken it" (Mic. 4. 4-8; Isa. 2. 2-4). Universal peace has ever been the dream of the prophet, the song of the poet, and the prayer of the saint. It will come, proclaims the prophet, as the result of the revelation of the unity of God to the nations. A common faith and worship will cause national lines to vanish in a universal human brotherhood. Human speech shall melt into the music of universal praise, and all hearts shall beat as one in the rhythm of universal love. The final form of social order shall be one in which competition gives place to cooperation. Jehovah of hosts, no longer worshiped as the Lord of armies but as Prince of Peace, shall be sole arbiter in national debates. "He shall judge between many peoples and arbitrate for strong nations far and wide." The Hague tribunal, treaties of arbitration, the Conference for disarmament—all are earthly expressions of the statesmanship of God.

A first fruitage of universal peace will be the conservation of the bounty of nature. The tools of destruction shall become the instruments of industrial salvation. "They shall beat their swords into plowshares and their spears into pruning hooks." War is waste; it perverts the beauty and wealth of the world into a ministry to man's wickedness. Those twin precious gifts, iron and coal, whose possible exhaustion thoughtful men are dreading, are being recklessly squandered in the construction and operation of engines of death. The political life of the greatest nations of earth is paralyzed at the dictation of a vast conspiracy of greed selfishly interested in the maintenance of a military market for their wares. The enormous treasure now spent in the war establishments of Europe and America would, if invested along the lines of economic and educational advancement, solve the problems of poverty, banish plague and pestilence, redeem the deserts, cancel the curse of ignorance, endow scientific research for the conquest of nature, and equip the holy hosts of God for world-wide evangelism. Plowshares and pruning hooks are the divine intent of bronze and steel.

A further consequence of national peace will be private prosperity. "They shall sit, every man under his own vine and under his fig tree, and none shall make them afraid." There is no greater hindrance to civic reform than "a vigorous foreign policy." It is an old trick of tyrants to divert attention from domestic abuses by diplomatic entanglements with an alien enemy. No nation is free in time of war; all must then support the state, whatever its political character, or be counted un-

patriotic. Sir Robert W. Perks, that splendid English Wesleyan layman, said at the third Ecumenical Conference of Methodism, during the Boer War: "We are losing—let us face it as citizens, as voters—we are losing control of our national life. We have not got the power we had. It is centering in our departments, it is being intrusted to an oligarchy, it is passing from the hands of Parliament, and I say that it is one of the dangers of war." Peace is a prime condition of real political progress. The real foes of a country are not foreign; and the abolition of international strife would set free the militant energies of man to combat and conquer the domestic vices that defy God and defile manhood.

The prophet portrays the true task of statesmanship; it is the salvation of human wreckage. Peace among men will be followed by healing of all human hurts. "I will gather the lame, the cast-off will I bring in, and all the afflicted." Nobler even than the conservation of natural resources is the redemption of human waste. "The human harvest was bad," writes a historian of the latter days of Roman power. War means the sacrifice of the flower of a nation's manhood, and the survival of the unfit. There is much foolish teaching to-day on the subject of what is called eugenics. Let the supreme object of government be made the making of manhood rather than the destruction of life, and our humankind will have room to blossom into its best. Henry the Great was more kingly in his prosaic ambition to give every French peasant a fowl in his pot every Sunday than when his white plume dominated the bloody billows of battle at Ivry. The true grandeur of nations can be achieved only under the conditions of peace.

The vision of the prophet awaits realization. He knew it to be a far-off hope. "In the latter days it shall come to pass." Shall not we, who have heard the herald angels singing "Peace!" help to bring it near?

> Peace! and no longer from its brazen portals
> The blast of war's great organ shakes the skies!
> But, beautiful as songs of the immortals,
> The holy melodies of love arise.

Call and Consecration of the Prophet

Vision is the seal of vocation. "In the beginning God," is the law of life as well as the order of nature. Moses bending before the burning bush, Saul blinded with glory upon the Damascus road, and Isaiah trembling as he clung to the shuddering posts of the temple gates are but brilliant types of the truth that all high service has its inspiration in the unseen Holies. Not that every man shall see, as Isaiah did, a dazzling theophany and hear the Trisagion of seraphic song. Many, like Hosea, shall see the face of God in the tragedy of their own broken lives, and more shall hear his voice in the inner call of conscience. As Whittier sublimely sings of Sumner:

> No trumpet sounded in his ear,
> He saw not Sinai's cloud and flame;
> But never yet to Hebrew seer
> A clearer voice of duty came.

Everything great begins in a dream. To us all have come these moments of illumination when we glimpsed the divine glory and heard the call to life's mission.

It was "in the year that King Uzziah died" that the call came to the youthful seer (Isa. 6.1-13). It had been a long and for the most part a splendid reign. Since Solomon no monarch had swayed so wide a scepter or achieved such national glory. But upon all this dazzling renown came God's punishment for pride and beauty's eclipse. The flame of his earthly fame had faded into the loveless ashes of lonely leprosy. Surely the youthful prophet had profoundly felt the tragedy of such a career. It is over against this view of the vanity of worldly glory that God gives his messenger the heavenly vision. In the white radiance of the divine holiness all the beauty of earth is a blasted and blighted thing. Before the seen supremacy of heavenly ideals the mundane standards of success show their tawdry and tarnished unworthiness.

> There are flashes struck from midnight,
> There are fire flames noondays kindle,
> Whereby piled-up honors perish,
> Whereby swollen ambitions dwindle.

The vision of the divine holiness is therefore the vision of personal impurity. To see the real splendor of goodness is to become aware of our own sinfulness. The ideal is at first and may continue to be a paralyzing factor. Every artist soul has felt this despair before the transcendent beauty of his dream. "I am slow of speech," pleads Moses. "Who is sufficient for these things?" exclaims Paul. "I am a man of unclean lips," moans Isaiah. Self-consciousness is ever the ruin of high achievement. One look into the sinful heart and wicked will is enough. Then let the gaze be turned steadfastly to the flame-fountain of cleansing and inspiration. Then the soiled lips and heart will become an altar where the glowing coals of divine consecration shall rest with purging power.

With the consecration of lips and life comes the call to witnessing and the commission as messenger of Jehovah. The despair has departed, the reluctance is vanquished, and with splendid alacrity he responds, "Here am I, send me." It is worth noting that the message was not committed to the singing seraphs with vibrant wings, who hymned the holiness of the Eternal, but to a trembling mortal crouching in the skirts of the divine glory. These hovering courtiers of heaven, veiling their faces in reverence and their bodies in humility, stand with poised pinions ready for sacred service, but the supreme task is never trusted to them. Men make better preachers than angels. The highest power of the message lies in its humanness. Revelation is but the disclosure of the human heart of God; it can be spoken only by human lips as a message out of human experience.

There is another despair of the prophet besides the sense of unworthiness and incapacity; it is the callousness, the carelessness, the sense-bound contentment of the hearers. The supreme problem of the Kingdom is not the seed or the sower, but the soil. Jesus himself was com-

pelled to appeal to a spiritual sympathy in his audience. "He that is of the truth heareth my voice." And so he spoke in parables, those holy pictures which were a direct appeal to the faculty of spiritual insight. It is a part of the heart-breaking tragedy of the messengers of God that to so many it is a message of condemnation.

> Go on hearing, without understanding,
> Go on seeing, without perception.

And here emerges the sole faith that can give courage to the lonely witness for God; it is Isaiah's characteristic doctrine of "the remnant." The future always belongs to the faithful few who obey the heavenly vision. The vindication of the vision is the task of to-morrow. Prophets, martyrs, confessors and reformers, rejected by their own generation, are still the heralds of a coming age. There is no more precious consolation to the patient toiler in the vineyards of earth than to hear through all the outward show of futility and failure the promise, "The holy seed is the stock thereof."

THE ARENA

THE CONFERENCE COURSE OF STUDY

In this day of tolerance and freedom of thought, it is amazing to find ministers in Protestant Christian Churches who would seek to put the pulpit of to-day under bondage by laying upon it the dead hand of the past. Is Christianity now to be interpreted as being a body of beliefs, duly authorized, wrought out and final? Is it to be understood that as ministers of the gospel we are commissioned to take to men the Nicene Creed, the Westminster Confession, the Augsburg Confession, the Thirty-nine Articles, or the Twenty-five? If the New Testament is to be an authority, it would seem that our commission is more simple and direct, that we are simply commissioned to take Christ and his gospel to men and that we are not commissioned to do anything else. Are we to be asked to accept the long ago exploded view that Christianity is fundamentally a system of doctrines to be accepted, defended, and proclaimed? Is salvation a matter of beliefs or of faith? We might well pause to inquire, Whence came the creeds and by what authority? In view of the fact that there is not a creed in Christendom that has one scintilla of authority from Christ or his gospels, are we to consider ourselves under bondage to some given doctrinal formulæ? Is salvation by doctrine some cut and dried system of theology? Is the heart of Christianity a creed or a great, divine Personality? Not only are the creeds man-made, expressive of the judgments of fallible men, but in none of them is there a moral note sounded. Is conformity to a creed, Orthodoxy, to be a substitute for Christ?

If so, then whose orthodoxy shall it be, for there are numerous varieties to select from? Are opinions in religion fundamental? Have we only a Book to offer to men? Is the great loyalty a loyalty to an institution

and a creed? If so, then we are asked to accept rank Romanism, and Protestant Christian thought is not likely to move in that direction. Are we asked to accept the conclusion that everything in connection with the Christian religion has been thought out to a finality by the Fathers? that there is no more place for intellect and mind in the field of religious thought? that the farthest intellectual boundary has been reached, no more light to break or knowledge to be attained? Does the Spirit no longer function as a Guide because there is no more truth to be revealed? that finality is reached, and this is the sign, *Ne plus ultra?* Is it possible that Christianity must rest her case on the opinions of men, things debatable, and call such assurance?

What was it that was authoritative and compelling in the message of Christ? The only answer is, it was Spirit and Life; and other than these, all else in Christianity is negligible.

The test Jesus gave of religion was that of fruits, effects produced. The great need of to-day is not more emphasis on doctrine and creed, but on life and spirit, the practice of religion. To give doctrine first place is in open violation of the New Testament. When we come to the matter of definitions and the use of words, there is need of attention to meanings. When we speak of Divinity we ought to know whether we mean this or that, at least there ought to be some clearness as to meaning. The same can be said of Atonement, Original Sin, etc. It is quite one thing to talk and another thing to be intelligent. In the matter of pre-existence, if self-conscious being is implied, then being born of a woman is utterly inconceivable. If the death of Jesus was of Divine appointment and of the nature of a sacrifice made to God, then the grounds thereof should be clearly stated. If stated one way, it would imply that God had gotten himself driven into a corner so that he had to have a more than human sacrifice in order to save himself or his moral government. As to the matter of sacrifice, either the prophets or the priests were wrong.

In regard to Adam's disobedience, it must be judged like any other act of disobedience—by the effect that followed. The Serpent said that the effect would be "That your eyes shall be opened, and ye shall be as gods knowing good and evil." And finally God himself said, "Behold, the man is become as one of us, to know good and evil." If such was the result of partaking of the forbidden fruit—an enlarged field of knowledge—ability to discriminate between right and wrong, then it might be entirely proper to say it was a Fall upward.

If our Scripture documents are to be taken as absolutely inerrant and infallible, a very great and informing service would be rendered if some one would give a harmony of the sayings of Jesus and Moses, of the Prophets and the Priestly Code, of the imprecatory Psalms and the Sermon on the Mount, of the books of Kings and Chronicles. The effort to turn down modern Christian scholarship, to treat it as if it were naught, is not only bold but arrogant. The finest and most trustworthy scholarship the Christian world has ever known is the scholarship of to-day.

In order to save religion, must the mind be placed under constraint? or, for love of truth, shall it be accorded the inherent right of investigation and inquiry? Surely, there is more light to break and more to learn and know.

Columbus, O. J. C. Arbuckle.

PEN, PICTURE, OR PULPIT

Every preacher who dabbles in writing, or who finds pictures fascinating, must have, at some time, been tempted to debate within himself concerning the relative educational values of the written, spoken, and pictured word. He is helped along in his arguments by frequent statements in the current magazines and papers on the growing power of the pen. He is led to believe that this implement is not only mightier than the sword, but more potent than the impassioned voice of the preacher or lecturer as well. And he may become convinced that the day of pulpit oratory is slowly but surely passing out.

Then he learns from other popular sources of the rapidly widening influence of the moving picture. The eye as a medium for receiving and conveying knowledge has come into its own. And the minister who is finding his Sunday evening services a problem, begins to wonder if it is not time to stop preaching and to start picturing.

After hearing considerable discussion along these lines, I had balanced the thing out satisfactorily, as I believed, in my own mind. I reflected carefully that, while the preacher's story or article might touch a larger circle than his spoken sermon, the power of the former would be less intense. And despite the fact that nine tenths of our impressions come to us through the eye, that channel flows less deep than that of fervently uttered speech.

I even went so far as to forecast that if many more of our screen idols should chance to reveal their clay feet, a stream of righteously indignant movie fans might come to be diverted to our churches.

While I was still thinking, I was able to hear Dr. Titus Lowe of Omaha in a timely address on "The Waning Power of the Pulpit," which title he cautioned us to note was in quotation marks, and not his own phrasing. It was not until then that I came to see clearly what was the essential difference between the preached and the written or pictured message. There was something I had overlooked in my deliberate reasoning. The pulpit must always be supreme, because, as Dr. Lowe forcefully put it: "Preaching is a passion; primarily, secondarily, and altogether a passion!"

Educational processes, carried on either through the printed page or picture, are good, and there should be no antagonism between their program and the pulpit. But preaching, because it is a passion, is set apart. It is a passion for the whole world as well as for one's own intimate neighborhood; a passion such as isolated the young doctor in Johan Bojer's great story, who had The Face of the World stamped on his dreams.

The preacher, even though he may serve some little "four corners" that

would make "Gopher Prairie" look like a dizzy metropolis, must still climb his lonely mountain top, must keep to a level above that of his community, and yet be a vital part of it, pulsating to its every need. The pulpit, because of the personality of the deliverer, glowing through and inseparably connected with his message, need never envy the power of any other medium. Contact with a living dynamic force will never be surpassed by the colder written or pictured idea.

Writing preachers! Don't be tempted to persuade yourselves that you can discharge your particular responsibilities by the use of your pen, and so make up to your conscience for the personal work you shrink from. Pastors who find pulpit work a strain! Don't fancy that by resorting to the educational picture you can better accomplish the results you covet. The chances are that your most haltingly given sermon will do more to build up and spiritually nourish your flock than reels of the most uplifting of films, or lantern slides.

Pictures and literature have a big place in the scheme of things. But the time is not yet when the warmly throbbing personal appeal has any peers as a means for reaching and gripping the average masses and classes.

GRACE AVARD TOMKINSON.

Rowan, Iowa.

"THERE IS NO HELL"

"THERE is no hell!
That God would doom to lasting flames
  A portion of mankind,
Is but the nightmare of the race,
  The frightened dream of mortal mind.
Man! Of God's own self, a part;
  And dear to him as children are
To brooding, mother heart."
  So spake the modern preacher,
And I who take to gentle truth and mild
  Had almost said, "Amen!"
It seemed to me so comforting,
  And then—
I looked around and saw the woe
  All caused by human sin,
The everlasting Calvary,
  Beneath the world's wild din;
And thought if I by word or deed
  Had helped to press hard down
Upon the brow of Son of Man,
  The heavy, thorn-made crown,
Although my feet tread golden streets,
  Where heavenly anthems swell,
Within the halls of memory
  Is everlasting hell.

And if sin be an opiate
And make me cease to care
And lose the tender heart that sobs
The penitential prayer,
Ah, well!
That would be, it seems to me,
The very lowest hell!

RAYMOND HUSE.

Concord, N. H.

IS THE DIVINE FATHERHOOD UNIVERSAL?

SOME time since there was a discussion in one of the English magazines in reference to the preaching of the Fatherhood of God, and as to whether or not all men are the children of God. The brother who started the discussion, signing himself "Pastor," asked this question: "What has been the effect of the preaching of the Fatherhood?" He said that he was converted under a "gospel of terrors," which he used to preach himself, but for ten years he had discarded it for the more tender and reasonable message. To him this was the true gospel, but it failed to lay hold of the masses like the older, harder gospel. "Though crowds come to hear me," he says, "apparently I have no power in my gospel to save them."

One who was converted fifty years ago under the gospel of terrors, like the brother who preceded him, and like him had discarded it, writes, "I have taught continuously and done my best with children, but though I can see some good, it seems to me there was something stronger and better about the old Puritans and the Christians I can remember, and more converts were made then than now."

A preacher who had been in the ministry twenty-three years followed: "I firmly believe in the Fatherhood of God, but it is a doctrine for Christians, not for converting men from sin to holiness. I have found that the most potent truths for conversion are the exceeding sinfulness of sin, the full and effective atonement by the Lord Jesus Christ on the Cross, and the emphatic declaration of the necessity and the power of the Holy Ghost for conversion, sanctification, and effective work for God." He adds, "For some time I have preached the Fatherhood of God but without results; last Sunday I resolved to try the gospel of terrors so called, and the result was a genuine, open, old-fashioned conversion."

This was followed by another preacher who criticized the last contributor and called him "a grim humorist." He charged him with *believing* in the Universal Fatherhood of God, but finding it did not produce conversions, he *preached* the old gospel of terrors. "To do this," he says, "shows us to be sons of Gehenna and makes sons of Gehenna. It is to misrepresent—calumniate, blaspheme God in our anxiety to make an instant impression."

Then the Rev. Rhondda Williams, a well-known Congregationalist leader in England, takes up the discussion: "What does 'Pastor' mean," he asks, "by 'saving souls'? Surely he has made some men good, helped

some to the true religious life. Do the crowds go away without any uplift, without catching sight of the higher visions of life, without knowing anything of the pull of the divine power? Does he neither strengthen nor beautify any character, and does he minister no comfort and consolation? If so, his ministry is indeed a failure, and it is time to be more than anxious. But if he does these things, does he not *save?*" In answer to the question, Is the Universal Fatherhood of God a Fact? the editor of the magazine referred to, quotes from a book written by Mr. Williams in which he says that Saint Paul and Saint John do not preach the Universal Fatherhood of God, but Jesus Christ does. "To Saint Paul and Saint John and the New Testament writers generally, the phrase 'sons of God' or 'children of God' describes an acquired character. It denotes something that does not belong to all men as such. Saint Paul says, 'As many as are led by the Spirit of God, they are the sons of God.' Writing to the Galatians he says, 'Ye are the children of God *through faith in Jesus Christ.*'" "To Saint Paul," says Mr. Williams, "even Jesus was not *born* the Son of God, he was born of the seed of David according to the flesh, and determined to be the Son of God in power according to the Spirit of holiness. Saint John says, 'To as many as *received* him to them gave he power [right, privilege] to become the sons of God.' The same apostle says, 'He that doeth not righteousness must not be counted amongst the children of God, nor he that loveth not his brother.'"

"But Christ," Mr. Williams says, "teaches that we are the sons of God." He recognizes the distinction Christ makes between "the children of the Kingdom" and "the children of the wicked one." He admits that Jesus Christ called one man "the son of perdition," that he said to a company gathered about him, "If God were your Father, ye would love me, but ye are of your father the devil." Yet he holds that the Universal Fatherhood of God is distinctly set forth in Christ's teaching. He quotes Christ as laying upon his disciples certain requirements. If complied with, they will be "the children of your Father which is in heaven," they shall be the "children of the Highest." Then he says, "In the immortal parable of the Prodigal Son, the fatherhood and sonship continue through all the story of sin." Thus the discussion ends.

If we put John 1. 12 alongside the story of the Prodigal Son, can we find an answer to the question as to the Universal Fatherhood of God? God is our Father, always our Father, the Father of all, as implied if not distinctly set forth in Luke 3. 38, but if we, any man who knows of God, would have the right to be recognized as a son of God, and enter into the enjoyment of the privilege of such relationship, he must acknowledge God as his Father, obey him, accept and appropriate (by faith in Jesus Christ) all that is provided for him. Then he shall have the Spirit witnessing with his spirit that he is a child of God, there will be joy in heaven and in his own heart as he hears the Father, by the Spirit, saying, "This is my son."

EDWIN GENGE.

Rupert, Vt.

[NOTE BY THE EDITOR.—This discussion probably arises out of confounding the word fatherhood in its natural and its ethical sense. Of

course, all men are by nature children of God. Life, conscience, thought, will—all are derived from him and not from the devil. But sin forfeits the moral rights of sonship, which may be restored by repentance and faith in Jesus Christ. God never has forfeited his rights of fatherhood. The divine grace, the atoning fact, the gift of the Spirit—all are expressions of his fatherly love to the lost. It is therefore quite possible and logical to preach both the universal Fatherhood of God and the universal condemnation of sinners.]

STATUS OF RETIRED PROFESSORS IN GERMANY

I ENJOYED reading Dr. Van Pelt's articles on "Theology at German Universities" and on "Adolf Harnack" in the last number of the REVIEW. I am wondering, however, if they do not give a false impression of the retirement law which has recently been enacted in Germany. Whatever the retirement law may mean, it does not mean that at present, at least, the affected professors must cease lecturing in their respective universities. During the recent summer semester, the writer attended Professor Harnack's lectures on *Kanons und Textesgeschichte des Neuen Testaments*. And during the present semester, fully 250 students are hearing his *Kirchengeschichtliche Sozietat*. Professor Deissmann assured me that Professor Harnack would be permitted to teach as long as he was able. I also heard other "retired" professors named by Dr. Van Pelt—this also was during the recent summer semester: Koenig at Bonn, Budde in Marburg, and Kaftan and Strack at Berlin. And in the *Verzeichnis* of the winter semester of the University of Berlin, the five "retired" Berlin professors, Harnack, Baudissin, Kaftan, Strack, and Runze (is not the *Kunze* of the REVIEW an error?) are scheduled for courses.

The specifications of the new retirement law I do not know. But it should be understood that those who yet desire to hear men like Professor Harnack may have the opportunity to do so, as at the present time his vigor is unabated.

Townville, Pa. FRED D. GEALY.

THE INTERNATIONAL FUNCTION OF EDUCATION

THE relation of education to the establishment of world peace is most admirably discussed in the November REVIEW by Professor Wilm of Boston. Little, if any, unfavorable criticism can be offered against his six main points. Peace will be indefinitely postponed by the neglect of the things which he discusses. But in the conclusion of his essay, Dr. Wilm presents the means whereby action can be secured. He recognizes that there must be more than the "power to distinguish truth from error" and the "attitude of intellectual neutrality and impartial consideration." Referring to Mrs. Asquith's list of four elements of greatness—"humility, freedom from self, courage, and the power to love"—he suggests the pur-

suit of philosophy as the best means of promoting these fruits of character, emphasis being placed upon the effect which contemplation has upon the minds of those who pursue it. An extensive quotation is given from Bertrand Russell's The Problems of Philosophy.

"One of the chief values of philosophy, according to Mr. Russell, consists in its power to liberate man from the thralldom of the instinctive life, and in the opening of the way into a realm where the petty differences of feeling and the accidents of personal history do not enter. 'The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion. . . . The impartiality which in contemplation is the unalloyed desire for truth is the very same quality of mind which in action is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable.' Has the spirit of Christianity ever been expressed in words more simple and splendid?"

Adequate comment upon the foregoing is contained in the following quotation from a sermon by Dr. Harry Emerson Fosdick, printed in the Christian Work November 12, 1921. The sentences quoted are on page 597. "Consider, then, what the Western world is sending to them (the Chinese) as representative of its intelligence. This last year Bertrand Russell has been lecturing to large groups of students in Peking—Bertrand Russell, professor of mathematics in the University of Cambridge, England, and one of the keenest minds of the Western world. In social theory he is an ardent communist; in spiritual attitude he is violently anti-religious. He defined religion before a Chinese student audience as the organization of the persecuting instincts of mankind. In the name of Western intelligence he has been pouring scorn upon religion, saying that were he to have a religion he would be a Buddhist, but that he is in fact nothing religious at all. And during his stay he has been frankly and publicly living with his paramour, Miss Black, while his wife was divorcing him in England, and Miss Black herself has been lecturing to Chinese student audiences on the glories of free love."

The quotation is not given to criticize Russell's communistic and Buddhist tendencies and sympathies. The fallacy which weakens Dr. Wilm's splendid discussion is the assumption that there is moral dynamic in knowledge. He quotes Russell with approval relative to the narrow world of instinctive wishes, saying that "one way of escape is philosophic contemplation." If Russell's theory is not sufficiently powerful to curb his own baser instincts, and those of his paramour, it is not probable that it will restrain the less thoughtful and contemplative masses from the indulgence of the deeply rooted instinct to fight when provocation seems sufficient.

Caledonia, Ohio. JOHN D. GREEN.

FOREIGN OUTLOOK

PROBLEMS OF PROTESTANTISM IN CENTRAL EUROPE

THE present situation of Protestantism in Central Europe, especially in Germany, involves a multitude of grave problems. It is, of course, primarily the churches that the Revolution set free from state control that have the chief difficulties to face. So far as Methodism and the other churches formerly distinguished as "sects" or "free churches" are concerned, they are now in principle on a footing with what had been state churches. While the newly disestablished churches are bewildered because of the strangeness of the new situation, the former "sects," especially Methodism, already have their organizations and their experience in self-government. There is a vastly increased opportunity for Methodism in Central Europe. Moreover, the leaders and people of the "national churches" are now looking upon Methodism with far greater favor than formerly. They realize that they need our help. But they also feel that we ought to work with them in a spirit of fellowship and unity. And are they not right in this? Ought we not to seek some sort of federation with the other evangelical forces of these countries? Perhaps our problem lies chiefly at this point. Certainly our bishop for Central Europe enjoys the fullest confidence of the Christian leaders in those countries.

The problems of the churches that have been separated from the state by the Revolution of 1918 relate chiefly to four matters of fundamental importance: (1) the organization of the church; (2) the question of confessional standards, their contents and authority; (3) the evangelization of the people; (4) religious instruction in the schools. Of course the problems involved are not isolated; the matters with which they are concerned are inseparably intertwined. Indeed, at bottom the church's problems are essentially one—the problem of a vital Christian faith. Wherever the supreme Lord and Teacher is in the midst, he will surely point out the way to solve all problems.

1. The first and most obvious necessity for the newly emancipated church in Germany was that the various parties should get together. All at once left free to govern herself, the church, whose organization and government had hitherto been for the most part merely an affair of the state, was sadly bewildered. Severed from the state, the church as a palpable organization virtually ceased to exist. What remained was, to be sure, that which constitutes the essence of the church, that is, the conscious fellowship of believers; and yet even this fellowship was much disturbed by party spirit. Naturally some few elements of the old ecclesiastical order held over. The state did not at once put into effect the separation in all details; pastors and some other classes of church officers are still for the time being supported by the state. Nevertheless, when the Revolution became an accomplished fact, the church found herself to be largely devoid of the organs necessary for the fulfilling of her obvious tasks. Every Protestant Christian felt the urgency of the

need of getting together. The obstacles, however, were great. First stood the universal ignorance of the whole matter of ecclesiastical self-government, for the church was without experience. Far more serious, however, than the ignorance consequent upon inexperience was the want of mutual understanding among the various parties in the church.

Immediately following the parliamentary proclamation of the separation of church and state the desire was voiced in several quarters that henceforth there might be one united church for the whole country instead of a continuation of separate organizations for the several states or even lesser divisions (provinces). This idea, however, has met with vigorous opposition. The outcome in the matter seems destined to be something like this: distinct and—in all essential things—autonomous ecclesiastical organizations for the several states and a sort of federation of all the churches of the realm.

Already a good deal of progress has been made in working out constitutions for the church in all the states. The largest of the new church organizations will be that for the Older Provinces of Prussia. Here the movement toward organization has naturally been slower than elsewhere. In some states the church constitutions have already been agreed upon. The constitution for the church in "Old Prussia" will be determined by a Church Assembly. This Assembly, which has now been formed and is soon to meet, consists of (1) 193 delegates of the congregations (or groups of congregations) chosen by the members of the church twenty-four years of age and over, one third of the delegates to be clergymen; (2) the General Superintendents and the Presidents of the Provincial Synods; (3) a representative of each of the Protestant theological faculties in the Older Provinces. Naturally the election did not proceed without some strife and bitterness between the "positive" and the "liberal" parties. In the result the former has a pretty decided majority.

There have been in all Prussia seven distinct churches for the different divisions or provinces. Under the new régime there will still be for the time being a like number of churches. But it is generally felt that, as soon as these churches get on their feet, they should swiftly move toward union into one church for all Prussia, while preserving a large measure of autonomy for the several divisional or provincial churches.

Among the general principles for the organization and government of the church that have been widely approved the following deserve special notice: (1) The structure of the church must be "from within outward"; (2) the church cannot renounce the confession to Jesus Christ, the Son of God, our Lord; and yet special confessional interests must be put into the background, in order that all who acknowledge the Lordship of Jesus may find room for cooperation in the church; (3) the church must be a church of the people and of the whole people, in so far as they stand upon the evangelical basis; especially must it be the people's church in the sense that it must actively seek to penetrate and fill the whole life of the people with the spirit of Christianity; (4) the new people's church must not be a "pastor's church"; the church's ministry

must no longer be a monopoly of the clergy; (5) the new church must be an evangelistic church in relation to the unevangelized masses of the people; (6) the new church must be a church for the youth of the land, and must make specific provision for their needs. A further point, concerning which there is no consensus of opinion, is the question of the desirability of episcopacy in the new order. The discussions on this point are very interesting, but the opposition will for the present render such an innovation impossible.

2. The question of confessional standards in the new church has been touched on in the last paragraph. Naturally it has been and is a matter of much painful agitation. All sorts of proposals have been made. Some would have no binding dogmatic formulas whatsoever. Others would apply the historic standards pretty strictly, well knowing that the consequence would be a splitting of the church. Apparently the large majority have no thought of "a confessionless church"; they want the creeds to be retained, but they do not wish confessional tests to be applied so strictly as to exclude the liberals. Some of the most conservative Lutherans, however, have been so uncompromising in their attitude that the liberals have felt themselves forced to declare that they could not remain in a church that demanded of its clergy unqualified adhesion to the dogmatic standards. But the desire to preserve the organic unity of the church has prevailed thus far and will probably prevail in the future.

Here and there the question is raised, whether the time is not now ripe for the formulation of a new creed. Doubtless many feel that a really acceptable new creed "were a consummation devoutly to be wished," but there are comparatively few who feel that the mood of the time is favorable to the formulation of a creed. Two very popular professors of theology, Karl Heim and Otto Schmitz, have proposed a union and reorganization of all the evangelical forces of Germany, including the former free churches or "sects," under the primitive Christian confession of faith: "Jesus is Lord." Probably no one expects that such a thing can be fully realized at present, and yet the proposal is far more than merely interesting. It has already made a very considerable impression and it has not yet spent its force. There is something positively captivating in its fundamental idea. For the primitive confession of faith is clearly broad enough to embrace all real disciples of Jesus, while, if taken seriously, it would exclude all religionists that do not acknowledge his unconditional Lordship. Moreover, in an evangelical church the words "Jesus is Lord" can be accepted only in such a way as to imply the repudiation of the hierarchical claims of Rome. Furthermore, if taken seriously and unequivocally, this confession of faith carries with it certain very important implications, both positive and negative. It must be *this* Jesus, the Jesus of biblical testimony, not the Jesus of speculation or fancy, whom we acknowledge. And him we are to take in all simplicity as our Teacher and Leader, our living Lord, not merely as a most wise and holy man, to whom we accord the highest place *among* our teachers. It should be added that the proposal of Heim and Schmitz does not contemplate a unity in which any sort of inflexible uniformity is required. Within the

union as proposed there would be room for a considerable variety of usages; only, of course, nothing could be permitted that would violate the fundamental principles of the fellowship.

3. The problem of evangelization has been commanding much attention of late. In the nature of the case it cannot be a matter for fierce agitation like some questions that are crying out for an immediate settlement. Yet the discussion of this question is now remarkably widespread and a large proportion of the leading churchmen are to-day insisting that a great popular evangelistic movement is an absolute necessity. Before the war such a view was anything but common. Far too much reliance was then placed on the assumed efficiency of the instruction in religion in the schools and on the special preparation of the boys and girls for confirmation. It was commonly held that by these means the people were essentially Christianized and that it was the function of the church to "foster" the religious life thus implanted. But now this view is pretty well shattered. Thinking men generally have been brought to see that the great popular aversion from the church is not so much the sign of a vast apostasy of such as once had believed as it is a proof that the great mass of the people never had been really Christianized. In the last decades before the war a few evangelists, such as Schrenk and Keller, had gained a large popular hearing and had even won the confidence of many pastors. Most of the pastors, however, were very critical in their attitude toward the evangelistic movement. They had an almost morbid horror of the very idea of revivalism. They feared to open the door to evangelism lest all manner of excesses and vagaries should enter in and spread among the people. Now, however, the vast religious destitution of the people is evident to all. In the face of such a condition there has come to pass a swift change of opinion. Very generally the clergy now recognize the urgent need of a vigorous and systematic evangelization of the people.

The credit for giving the chief impetus to the new movement belongs to Professor Hilbert of Rostock. In a pastoral conference in Berlin in the year 1916, that is, while yet Germany entertained the highest hopes of winning the war, he gave a stirring address on the necessity of the church's undertaking a systematic evangelization of the people. The address was published in pamphlet form under the title: Kirchliche Volksmission (Leipzig, 1916, revised edition, 1919). Other pamphlets followed from him and others, until now all Christian leaders in Germany are giving the matter serious consideration. Hilbert's thesis is that the church committed a fatal blunder when she ceased to regard the people as a missionary field; when, having established churchly institutions pretty generally, she ceased from aggressive missionary work; the church has therefore now the task of making up as far as possible, what she omitted to do long ago. "Our church can remain a national (or people's) church only as a church laboring to fulfill its missionary task among the people."

When Hilbert published the second edition of his Kirchliche Volksmission, Germany had lost the war, and the Revolution had brought to

light the religious destitution of the people and the pitiful inner weakness of the church. Hilbert revised his discussion with full reference to the new elements in the situation. He begins with a swift survey of the distress, the perils, and the problems of Protestant Christianity in the new and strange era. Since the close of the war the estrangement of the masses from the church is more evident than ever before; vast numbers of the people even show an embittered hostility toward the church; the "secession movement," which had been checked by the war, has broken out again and with increased force; and finally the friendliness of the new government to the church is problematical. Nevertheless, in the deeper sense of the words the present outlook of the church is more favorable than before the war. But only so for the church as "a missionary church to the people!" Hilbert proceeds to point out the fearful moral and religious devastation among the people. "All this," he says, "lies before our eyes, a practical falling away from Christianity, such as perhaps no one in our German nation would have thought possible. We have heathen conditions in the midst of a nominally Christian people. . . . If even before the war this state of things demanded full practical consideration, then all the more since the conclusion of the peace. For the situation has become at once more favorable and more difficult: more favorable because far and wide the field is white unto the harvest; more difficult, because the enmity has grown deeper and wider. . . . The inner life of those who are with us requires increased care. . . . And those who are against us are not so much to be opposed— . . . we must also make the attempt to win them for Christ and his kingdom. In a word, we need a systematic *church mission to the people*."

Hilbert then discusses certain objections to the evangelization movement. Schleiermacher's well-known saying that he was not disposed to speak of our religious assemblies as though they were "a missionary institution, designed first to make men Christians," but in the assurance "that there are still communities of believers and a Christian church"—this saying he utterly rejects. "This rule," says Hilbert, "needs no refutation any more: the sense of reality that characterizes the present simply passes on to the business of the hour." Hilbert makes equally short work with a second objection, "The members of our communion are baptized Christians and no heathen." He does not despise the value of the contact with the Christian community of believers and with the word of God that comes through the practice of baptism and confirmation. But he points out that already hundreds of thousands have withdrawn from the church and the movement still sweeps on. "We are confronted by a condition, not a theory." Hilbert also takes up the question, so often proposed in our day, whether the convincing proof of Christianity must not henceforth be found in helpful deeds rather than in the Word preached. Very clearly and convincingly he insists upon the preeminence of the Word. Only it must not be mere word; it must be the word that fitly opens the way to a vital fellowship with God, and this includes doing the works of God.

The practical tendency of Hilbert's argument may be briefly indicated.

Let the church freely use new or unaccustomed forms of preaching and instruction. Especially the daily evangelistic preaching over a period of two or more weeks; and let the preaching be followed by the helpful service of the inquiry room. Then there is a wonderful opportunity for the nurture of the newly awakened in the informal "social meetings"—meetings for prayer and praise, for Bible talks and for every form of mutual help in the faith. In other words, a German professor would see adopted and used just the methods which have been known as "Methodistic," only without the excesses which are supposed to appear too often in Methodist circles! Hilbert is very convincing when he urges that the new convert needs other helps than those ordinarily afforded by the Sunday sermon. Generally there is wanting the background of a Christian family life, while to be in full social relation with genuinely Christian circles is even less common. The young Christian must be taught to pray habitually and to use his Bible; he must also be induced to enter into the corporate life and activities of believers. We must cease to expect the impossible from the more or less formal public divine service with its sermon. This must be supplemented in various ways.

That these things should be said—not by Hilbert only, but by many—is impressive. And yet the really significant thing is that the idea is being put into practice. Large numbers of Christian leaders have been led to unite in the widespread movement for the evangelization of the people. The movement already has its organ, a monthly bearing the name Kirchliche Volksmission. Of especial interest in this connection is the stirring "Young People's Movement," one branch for young men, another for young women. In it the evangelistic element is very pronounced. This movement, too, has its literary organ. The chief figure in the movement is a man of marked gifts of leadership, Pastor Erich Strange in Leipzig. Among others, university students have been stirred up. In Leipzig and elsewhere the students have been holding each day a brief devotional meeting. This is a thing one would scarcely have dreamed of before the nation's military collapse.

4. The question of church and school has stirred up the popular mind more than any other religious problem of the day. The whole school situation is, however, so unsettled that it would be impossible to give an adequate report at this time. For the present a few general observations must suffice. The agitation over the school question began with the proclamation of the separation of church and state and was intensified upon the promulgation of the new school law. For according to this law the schools were to be secularized in principle, that is, they were to be without religious instruction except where the parents by actual vote ordered otherwise. And of course only those children could be required to attend classes in religion, whose parents so directed. Furthermore, the church was to have no direct control of religious instruction in the schools. And as for the teachers, they might freely elect to be excused from all participation in religious instruction.

It is evident that here is not only an occasion for a bitter struggle because of fundamentally conflicting religious ideas but also room for

sharp differences of opinion as to the application of the law. And in fact the struggle has been bitter and the end is not in sight. At first it looked as though the friends of the secular school would win a sweeping victory in many of the larger cities. Later, however, there has been a powerful reaction toward maintaining religion in the schools. It is interesting to note that remarkably few teachers have declared themselves unwilling to participate in religious instruction, if their services should be required.

Difficult as is the situation of the church in Germany and Austria, it is certainly vastly better than that of the state. In spite of the hatred and active opposition of many, the church seems to be growing stronger in faith and in hope. It is for her salvation that she no longer has the state to lean upon but is driven to seek refuge in God.

JOHN R. VAN PELT.

BIBLICAL RESEARCH

THE VERNACULAR SPEECH OF THE NEW TESTAMENT

EGYPTIAN rubbish heaps and Anatolian inscriptions have taught the twentieth century that what has been called "the language of the Holy Ghost" is also the language of daily life, the current speech of the Græco-Roman world, the colloquial tongue of the man in the street which the common people could gladly hear and comprehend. The record of the divine revelation chose the easiest road to reach every human mind and heart. The doors of the Divine Library are open to all mankind.

Those who have delightedly read Mr. Moffatt's New Translation of the New Testament, which, in spite of its many mistakes, does make the book vivid by modernizing and humanizing the English of it, will realize how much the new scholarship has done to bring us closer to our Lord, his evangelists, and his apostolic interpreters.

In January, 1921, the METHODIST REVIEW published an interesting study by Professor J. Newton Davies of Drew Theological Seminary entitled The Papyri and the Preacher. Its purpose was to encourage and assist preachers to avail themselves of the splendid achievements of recent discovery and scholarship in the illumination they cast on the Book of God. As Professor Adolph Deissmann, of Berlin, said in the preface to the first edition of that fascinating book, Light from the Ancient East:

"Make that sunbeam your own and take it with you to the scene of your labors. If you have ancient texts to decipher, the sunbeam will bring stone and potsherd to speech. If you have sculptures of the Mediterranean world to scrutinize, the sunbeam will put life into them for you—men, horses, giants, and all. And if you have been found worthy to study the Sacred Scriptures, the sunbeam will reanimate the apostles and evangelists, will bring out with greater distinctness the august figure of the Redeemer from the East, whom the church is bound to reverence and to

obey. And then, if you speak of the East, you cannot help yourself: made happy by its marvels, thankful for its gifts, you *must* speak of the *light* of the East."

Here is a brief list of the better books on this subject: Deissmann's Bible Studies, and his Light from the Ancient East; G. Milligan's The Greek Papyri with Special Reference to Their Value for New Testament Study, and his The New Testament Documents; J. H. Moulton's Grammar of New Testament Greek, Language of Christ (Hastings' one volume Bible Dictionary), and for popular reading his From Egyptian Rubbish Heaps; Moulton and Milligan's Lexicon of New Testament Greek; A. T. Robertson's Grammar of the Greek New Testament in the Light of Historical Research. Moulton's Grammar and Milligan and Moulton's Lexicon are not yet completed but are being published in parts. Oscar L. Joseph furnishes us the following reviews of the latest portions that have appeared:

The Vocabulary of the Greek Testament. Illustrated from the Papyri and other non-literary Sources. By JAMES HOPE MOULTON, D.D., and GEORGE MILLIGAN, D.D. Part IV by George Milligan. New York: Hodder and Stoughton. Price, $3, net.

A Grammar of New Testament Greek. By JAMES HOPE MOULTON, D.Lit. Vol. II. Accidence and Word-Formation. Part II, Accidence. Edited by WILBERT FRANCIS HOWARD, M.A., B.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, $4.

The name of James Hope Moulton will continue to be held in the highest honor by all students of the Greek Testament. Everything he has written on this subject and on Zoroastrianism has the stamp of authoritative scholarship. He was fortunate in his friendships, as seen in the careful editing of his posthumous publications. His colleague, Dr. Milligan, continues the Vocabulary with an added sense of responsibility and a larger grasp of his subject. His pupil, Professor Howard of Handsworth College, is editing the grammar with the devotion of the true disciple, who, like Rabbi Ben Ezra, had watched "the master work" and caught "hints of the proper craft, tricks of the tool's true play."

The practice of writing was so widespread in the first century that even common people engaged in copious correspondence on matters of personal, business, or public interest. New discoveries of these documents furnish fresh examples to illustrate the Greek Testament, so that the Vocabulary is indispensable. When the last part is published, the editor will have to bring out a supplementary part. Surely all this is encouraging and the preacher who makes use of this material will become better versed in his high craft. Several important words are discussed in Part IV, with a wealth of learning and carefulness of research that we have learned to associate with this publication. The interest in grammar is seen in the space given to such words as ἕνα, κατέχω, κατά, λαμβάνω, λέγω. The light of contemporary history, social conditions and religious ideals and customs is seen in the study of Ἰουδαῖος, καθαρός, καλός, καθολικός, κανών, κῆρυξ, κληρονόμος, κοινωνία, κρίσις, κύριος, λειτουργία, λόγος.

One illustration will show how these discoveries are being used to enrich the knowledge of New Testament thought and practice. The word κυριακός used in 1 Cor. 11. 20 and Rev. 1. 10 can no longer be regarded, with Grimm-Thayer, as "biblical and ecclesiastical," for the inscriptions extensively use it with the meaning of "Imperial." It is therefore suggested that "the distinctive title 'Lord's Day' may have been connected with conscious feelings of protest against the cult of the emperor with 'its Emperor's Day.'" This quotation is from Deissmann's Light from the Ancient East, where the subject is more fully discussed (p. 361*ff*). Here is material for a telling sermon on Lord's Day observance in its modern applications. The name Ἰησους was probably confused with Isis. Another name is καῖσαρ with its implications of emperor worship, and the idea of Imperial freedmen might be contrasted with χριστοῦ used of those belonging to Christ, who are his freedmen.

The word ἰδιωτης means a private person or a layman. Epictetus used it to describe himself "in contrast to rhetoricians and philosophers." Our derivation of the word idiotic shows the strange history of some words. In his volume, The Language of Palestine, J. Courtenay James writes: "Language is thought in projection, history is language in action. Language declares the expansion of human thought, history unfolds the scroll of a world plan. As thought widens language will correspondingly develop; as men conceive new ideas, they will readjust their speech. Thought, language, history, all move in harmony with a great cosmic process, whose beginning we cannot unveil, and whose ending we cannot predict" (p. 267).

Who, then, will say that grammar is a dry subject? It is anything but that in the hands of Moulton, and we are indebted to the industry and ability of Howard in giving us the work of this master-grammarian. In Part II we again see the relations of classical usage to the literary κοινη and the papyri, with references to modern Greek as spoken in the Levant and illustrations from Hebrew and Aramaic words. The study of Semitisms in Part I is continued in Part II. Very suggestive are the sections on "Semitic Names" and "Non-Semitic Names," of persons and places. The paragraph on "Semitic quotations" points out that "some fragments of original Semitic language appear in the New Testament simply transferred as spoken. . . . The bearing of Mark's authentic record on the question of our Lord's ordinary language is obvious: had it been words of a sacred text that rose to his lips, we should have had Hebrew—the Aramaic attests the speech in which he most naturally expressed himself when there was no question as to making others understand" (p. 153). On μαραναθά we read: "A password in a foreign language, which embodied the Christian hope so as to be unintelligible to the uninitiated, is a very natural and suggestive touch in the picture of the primitive church." Illuminating passages of this sort are scattered throughout the grammar, and it is not as though one were hunting for a needle in a haystack to find them. The section on "Numerals" will repay study, and those interested in the mystical number of the Beast can have their curiosity gratified. It is needless to say that so important a subject as Verbs receives

the fullest attention. The extensive list of verbs found in the New Testament is as good as a Lexicon (p. 224-266).

Instead of tiresome quotations from authorities who check and correct each other, definite conclusions are clearly stated. Moulton is more interested in facts than in learned names. "The 'high authorities' to whom Hort appeals lived unfortunately before the days of scientific philology." So runs a note that summarily dismisses one issue (p. 197). The editor's additions are placed within parentheses and it is surprising that there are so few of them.

One of the unfortunate features of a serial publication is that workers are removed by death before their task is done. Mr. Bedale, who was to have furnished an Appendix on Semitisms, died in a military hospital, and Mr. Henry Scott, a "modest and laborious scholar," who was to have prepared the Index for Vol. II, as few were qualified to do, has also passed away. But the work will go on. Meanwhile we are intensely grateful for what is here offered, and we hope that there will be no more inevitable interruptions before the Vocabulary and grammar are completed.

"ABOUT THE SIXTH HOUR"

In Mark 15. 25 we are told that it was the third hour when the crucifixion took place, but in John 19. 14 the moment of final condemnation to the cross is apparently "about the sixth hour." If in both statements the hour is reckoned after the Jewish custom, we would seem to have a sharp contradiction, the moment of final condemnation being historically earlier than that of the crucifixion.

B. Weiss in Das Johannes-Evangelium (9th ed., 1902), S. 501f., says:

> ἕκτη, according to the Jewish system of numbering the hours, thus about 12 o'clock noon; for one is certainly not to suppose that John, contrary to his usual custom (1. 40, 4. 6, 52), was here, where the thing in hand concerned the sentence of judgment of the Roman procurator, accommodating himself to the numbering system of the Roman forum.

B. F. Westcott, in The Gospel According to Saint John, published in 1908, after his death, says in his comment on 19. 14 (p. 305):

> ὥρα ἦν ὡς ἕκτη, that is, about 6 A. M.

Further on, p. 326, in an additional comment, he says:

> In this place it is admitted that the date of noon cannot be brought into harmony with the dates of Saint Mark 15. 25.

J. Wellhausen, in Das Evangelium Johannis (1908), S. 86, states:

> The sixth hour contradicts the time-indication in Mark.

The foregoing excerpts, only one of which (that from Bishop Westcott) attempts an explanation, the other two remaining hostile to a reconciliation with the second Synoptic, justify setting forth some ancient evidence having to do with the Johannine expression.

In the Greek system of designating the natural numbers, the entire alphabet was used. In fact, the alphabet was used in a longer and more ancient form than that corresponding to the classical Greek texts. This

archaic alphabet contained three additional letters, one having the form F and occupying the place between E and Z. It was thus the sixth letter.

It will be easy to see then that, in an uncial MS. where *third* was indicated not by a word but by a letter, Γ′, a copyist might readily mistake it for *sixth*, F′ This is, in effect, the explanation of the Johannine "sixth," given by Eusebius (*floruit* 325 A. D.) and Ammonius (*floruit* third century, A. D.).

Further, there is MS. authority for *third* in John 19. 14, in the corrected Greek of D, in L, in X, and in Δ- Moreover, a corrector of the Sinaitic MS. is also authority for *third*. Then there is Peter of Alexandria (*floruit* 300 A. D.), who expressly states that accurate MSS. of John and even the autograph had *third*. The following passage, preserved to us in the *Chronicon Paschale*, gives his language:

Ἦν δὲ παρασκευή · ὥρα ἦν ὡσεὶ τρίτη, καθὼς τὰ ἀκριβῆ βιβλία περιέχει, αὐτό τε τὸ ἰδιόχειρον τοῦ εὐαγγελιστοῦ Ἰωάννου, ὅπερ μέχρι νῦν πεφύλακται χάριτι Θεοῦ ἐν τῇ Ἐφεσίων ἁγιωτάτῃ Ἐκκλησίᾳ καὶ ὑπὸ τῶν πιστῶν ἐκείσε προσκυνεῖται. (J. P. Mignie's Patrologia Graeco-Latina, vol. 92, col. 533 (B). Substantially the same passage at col. 77 (C).)

And it was Preparation Day. It was about the third hour, according to what the accurate books have, and the autograph itself of the evangelist John, which up to this time has by the grace of God been preserved in the most holy Church of the Ephesians and is there venerated by believers.

To sum up: We have affirmative testimony favoring the reading τρίτη in John 19. 14. That is, Peter of Alexandria about 300 A. D. expressly states that this was the word in copies extant in or before his day. And we have, remaining to our times, certain copies which actually have the reading. Then we have a reasonable explanation of the way in which the two readings τρίτη and ἕκτη could have arisen by a confusion of Γ′ and F′. All this, while not conclusive, makes out a case of such strength that no man can, in the face of it, claim a contradiction between John and the Synoptics.

New York City. J. F. Springer.

BOOK NOTICES

RELIGIOUS BOOKS

Encyclopædia of Religion and Ethics. Edited by James Hastings. Octavo. Volume XI. Sacrifice-Sudra. Pp. xx + 916. New York: Charles Scribner's Sons. Price, cloth, $8.

The first volume of this remarkable library was published in 1908. It was to have been completed in ten volumes, but the eleventh has just appeared, and it is probable that the set will close with a twelfth. But we hope that, as in the case of the Dictionary of the Bible in four volumes which had an extra volume, so the Encyclopædia will also have an extra volume supplementing the twelve in certain important respects. It is needless to say that extensive indexes should also be furnished.

It has been a liberal education to study these volumes as they came out. Truly fortunate is the preacher who recognized the value of this comprehensive undertaking and encouraged the enterprise, while greatly enriching his mind and heart, by subscribing to the set when the first volume was published. All the articles are by writers of acknowledged merit, and several of the articles or series of articles, if published separately, would make a library of books, each costing at least two dollars. Apart from this fact, there are subjects here dealt with on which information can be had only by the most arduous research in public libraries, and such a task is far beyond the ability of any save specialists.

A review of this extensive work can be adequately done only by an encyclopædic mind. The better course, therefore, is to express gratitude to the fertile and versatile editor who secured the confidence, counsel, and cooperation of so many of the most eminent scholars of the world in this magnificent task for the enrichment of learning and religion. Indeed, the wisdom of the ages is here conserved on all questions—religious, ethical, social, economic, and political. The scope of the Encyclopædia was indicated in the preface to the first volume. It was to contain "articles on all the Religions of the world and on all the great systems of Ethics, on every religious belief or custom, on every ethical movement, every philosophical idea, every moral practice. Such persons and places as are famous in the history of religion and morals will be included. The Encyclopædia will thus embrace the whole range of Theology and Philosophy, together with the relevant portions of Anthropology, Mythology, Folklore, Biology, Psychology, Economics, and Sociology." To say that this international product is unique is to put it mildly. Not even the World War was allowed to interfere with the exhaustive program, although there were changes as to writers by the inevitable incident of death. There is absolutely no other work that covers the same ground in so thorough and masterly a fashion. Much of the theology and apologetics of the future will be found in these volumes. They therefore appeal to all who are thoughtfully and profoundly interested in the real history of human advance through the centuries and who desire to know what courses will be followed in the future development and progress of the human race.

It would be a great pleasure to turn to these volumes and point out in a leisurely way the merits of one article and then another and another. But attention can be drawn only to the eleventh volume which, by the arrangement of the alphabet, happens to deal with subjects of the greatest importance in theology. There are ten articles on Sacrifice, with cross references to previous volumes. Why was there no article on the Christian view of sacrifice? There are eleven on Saints and Martyrs, but more attention should have been given to the New Testament conception of "saint," which is not the same as that of Roman Catholic hagiology. Of the nine on Salvation, special mention must be made of one by Professor Kilpatrick, covering twenty-one pages; he has also done the article on Soteriology, extending to thirty pages. They are both written from the standpoint of Christian experience, with full references to all related discussions, and, together, constitute an unusual contribution to experi-

mental theology. Twenty pages are given to the Holy Spirit, written by a young scholar with an exceptional mastery of his subject.

Those who are interested in the problem of Christian Unity will find much food for thought in the nine on Sects, with which should be placed one on Schism. A most suggestive comparative study of the various conceptions of Sin can be made out of the fifteen on this subject, using the one by Professor Mackintosh on the Christian view of Sin as the basis for the comparison. Ten on Soul make another striking series, as also eleven on State of the Dead, six on Slavery, four on Secret Societies, three on Serpent-Worship, four on Stones, two on Scapegoat.

For the psychological and ethical bases of the Christian doctrine of man, much help may be found in the group beginning with the prefix Self-. The mere mention of the titles suggests its scope: Self-assertion and Self-subjection, Self-consciousness, Self-culture, Self-discipline, Self-expression, Self-love, Self-preservation, Self-realization, Self-respect, Self-righteousness, Self-sacrifice, Self-satisfaction. What subjects for searching sermons not only during Lent but at any other time of the year! "The church is set toward the largest freedom for men, but that freedom involves self-realization, self-expression, self-control, self-determination." So wrote our Bishop McConnell in The Constructive Quarterly for March, 1921, p. 83. These articles furnish the necessary material for the preacher who would work out this problem. Other subjects for sermon topics are found in Sanctification, Slander, Sobriety, Spirituality, Seven Deadly Sins, Seven Virtues, Sovereignty.

The discussions on systems of thought and practice include articles on Saivism, Scottish Philosophy, Scepticism, Scholasticism, Secularism, Second Adventism, Shinto, Shamanism, Socialism, Socinianism, Spiritism, Sophists, Stoics. Biographical studies are unusually large and consider among others: Sankarachariya, Savonarola, Schleiermacher, Schopenhauer, Se'adiah, Seneca, Sidgwick, Simon Magus, Socrates, Sophocles, Seneca, Spencer, Spinoza. There are separate articles on Sadducees, Scribes, Samaritans, Semites, Sikhs, Slavs; on countries such as Siam, Siberia, Sikkim, Sind, Solomon Islands; on modern movements like the Salvation Army, Settlements, Student Christian Movement. Professor J. Arthur Thomson writes on Science, and Struggle for Existence with his accustomed clearness.

The temptation had to be resisted to quote, but this partial list of subjects should convince any reader that here is a treasure which must not be overlooked. It is sufficient to add that this volume maintains the high standards of scholarly accuracy, historical reliability, expository lucidity, constructive ability, and, withal, a breadth of outlook, which distinguished the previous volumes.

Never before has the church suffered from a greater affliction of fanatics, cranks, and faddists, and never was the need greater to present the full truth with sanity and sympathy. The preacher who gets this library will solve one of his big problems, what books to buy. It will be one of his most economic investments, because it will enrich and equip him for the urgent work of a teaching ministry.

Modernism and the Christian Faith. By JOHN ALFRED FAULKNER. Pp. 306. New York and Cincinnati: The Methodist Book Concern.

DR. FAULKNER is very orthodox. But he is also modern in his scholarship and therefore able to give the Christian faith full expression in the thought-forms of to-day. He faces fairly and frankly the difficulties of doctrine and deals with them with perfect candor. Several of the chapters in this book appeared as articles in the METHODIST REVIEW and are here published in enlarged and revised form.

On questions like those of Authority and Inspiration the author is perhaps too fearful of fully trusting the moral and spiritual values of Church and Book in their appeal to the religious nature of man, but he wisely places the supreme emphasis on these values rather than on external authority and literary inerrancy. It is on the constructive rather than the controversial side of his argument that he is strongest. In discussing such vital questions as the Person of Christ and the Atonement Dr. Faulkner shows great freedom from bondage to credal statement and dogmatic definition. But he clearly shows that Jesus alone brings us face to face with God and that he who has no Christ is without a fully adequate conception of God; and also that the atoning fact alone gives substance to forgiveness.

In his critical chapter on "Ritschl or Wesley?" too great stress is given to supposed unreality of the purely practical basis given to religion by Neo-Kantianism. Doubtless much of German Rationalism had its roots in the philosophy of Kant. Yet it finally put an end to all rationalism, and to Ritschl must be given the credit of canceling the critical theories of Baur and Strauss and bringing theology back to a historical rather than a metaphysical basis. John Wesley was more logically Ritschlian than Ritschl himself in his giving a practical basis to religion in personal experience and the holy life. Dr. Faulkner is entirely correct in his criticism of many of the conclusions of Ritschl. Some of us have gone much farther than the Neo-Kantians by wiping out their distinction between value-judgments and judgments of reality, and submitting all truths to the pragmatic test. And we claim to be as rigidly orthodox as Paul, Luther, or Wesley!

Perhaps we have given too much space to criticism of this excellent book. For the young preacher who has been confused by so-called modernism and liberalism no greater help could be suggested than this treatise with its wealth of scholarship, vigor of style, and religious fervor. Not even the most progressive of us can object to the most rigid orthodoxy, when it lives in the open air of free thought and liberal scholarship.

The Message of Hosea. By MELVILLE SCOTT, D.D. Pp. viii+151. London: S. P. C. K. New York: The Macmillan Company.

WHOEVER possesses Harper's great commentary on Hosea in the International Critical Series, should secure this new and notable study as a correction of some rather doubtful critical conclusions. Dr. Scott, who is Prebendary of Litchfield Cathedral, has made a textual correction which

explains the last chapters and saves them from critical rejection. It is a real discovery when he inserts the whole of the third chapter between verses 9 and 10 of the first. Quite conservatively he offers a new text with a new version, accompanied with admirable exegetical notes. It is a noteworthy case of rescuing a prophetic book from the results of rather radical higher criticism by careful textual correction.

Sometimes he carries his exegesis too far into his translation, as when he renders Hos. 2.21ff., "I will marry, saith the Lord, I will marry the heavens, and they shall marry the earth, etc." This, of course, would make the heavens, the earth, and the corn, wine, and oil, bigamists, each married in two directions, up and down. The real conception of the prophet doubtless is that the products of the soil are not the offspring of the marriage of Baal to the soil as the Canaanites thought, but the bridal gifts of Jehovah to Israel, his betrothed.

By restoring the references to restoration, Dr. Scott has made the prophecy of Hosea a message for all time. "The God of history is a God *in* history."

The Mantle of Elijah. By DAMON DALRYMPLE. Pp. 157. New York: George H. Doran Company. Price, $1.50.

THIS is not a homiletic treatise on the body of the sermon, but a message to awaken the soul of the sermon. Ministers to-day are more often merely efficient church managers than prophetic voices.

The book begins with the old story of the parting of Elijah and Elisha. Then suddenly we see them transported into the midst of our modern life and Elijah continues to let fall his mantle of his holy message upon his successor. God's prophets are ever passing, but the prophetic mantle is still not worn out. The seeing eye, the open mind, the understanding heart, the will to receive, the answer of the tongue—these are prophetic endowments which must persist in a changing world.

And then follow some Don'ts for Prophets. Here is one among the fifteen Don'ts. "Don't tear down, Elisha. Build up. The work of destruction has been done and overdone. The old order is in ruins all about us. There is hardly left one stone upon another that has not been pulled down. It is high time new buildings were rising upon the ruins of the old. The times cry aloud for construction. It is one thing to criticize the established order, it is quite a different thing to roll up your sleeves and improve upon it. The best cure for criticism is hard work. The gospel is not critical, but kindly in spirit. It is not destructive, but constructive."

"Don't knock the other fellow's opinions, Elisha. Preach your own. . . . Give the other fellow the same rights that you claim yourself. . . . God does not give all the truth to one man."

Damon Dalrymple is the *nom de plume* of an active and successful pastor of a great church in the West.

LIFE AND SERVICE BOOKS

Amos, Prophet of a New Order. By LINDSAY B. LONGACRE. Pp. 105. The Methodist Book Concern. Price, 75 cents.

Elements of Personal Christianity. By WILLIAM S. MITCHELL. Pp. 144. The Methodist Book Concern. Price, 75 cents.

THE Bible will come to life again as the supreme handbook of living, when it is studied as in these volumes, with emphasis placed on the solution it furnishes for all the practical problems of human experience.

Prophecy is something vastly greater than a complicated mess of predictive puzzles for modern theological ingenuity to guess. As Professor Longacre luminously shows, it is a message from God called forth by the conditions of the time in which the prophet lived and therefore of value to all times when the same moral and social conditions exist, rather than to some isolated spot in the future when its alleged prediction shall be fulfilled.

And this book is more than a manual for Bible classes. It shows how a preacher by becoming an expositor of Holy Scripture can become an apostle of social justice from a standpoint that cannot be challenged by any who believe in the authority of the Bible. Amos's Day of the Lord is always at hand in every age when, like that of Jeroboam II, a delusive so-called prosperity has brought selfish luxury to the rich and powerful, the tragedy of debasing poverty to the many, and the degradation of corrupting vice to all.

The present needs a revival of personal religion. This vital problem will be helped in its solution by the study in our church schools of Dr. Mitchell's Manual. What is a Christian? How to become one, the creed of a Christian, his experience, his prayer life, his Church and Book, his social service and home ties—these are vividly discussed from a Bible basis. When the Christian life is realized, as in this book, as an inward life of experience, created by repentance and faith, and an outward life of habit created by conduct—then religion will work spiritually to make holy character and socially to recreate the world.

If the ignorant critics who misrepresent the modern movement for religious education will but master such a program as these two volumes present, it will convert them to the new methods of personal and social evangelism.

The Junior Church in Action. By WELDON P. CROSSLAND, B.A. (Oxon). New York: George H. Doran Company. Price, $1.50 *net.*

"ACTION" is the word that sets the text of this book. "Action" is the feel of its pulse. It moves. It is at work and it tells you how to get to work.

There are no fine spun theories here, the figment of a poet's dream. Herein one finds practical plans and the way to make them work.

"*The Junior Church*" has always been a need and a problem. It stands to reason, even in a one-cylindered mind, that the same sermon

that will appeal to a grown-up crowd will never make much of an appeal to a child.

For grown-ups cannot understand,
And grown-ups never will,
How near it is to Fairyland
Beyond the purple hill;
They smile; their smile is very bland;
Their eyes are wise and chill;
And yet—at just a child's command—
The world's an Eden still.

So all of us ought to have Junior Churches whether we do or not. For the sake of the Grown-ups we ought to have a Junior Church, for the Grown-ups cannot understand the really important spiritual things that we have to tell the children.

This author uses his experiences in organizing at Central Methodist Church, Detroit, a Junior Church. He takes you step by step. He first tells you what a Junior Church is; and then he takes an entire chapter to tell you how to organize one; and then he takes a chapter to tell you what the service in a Junior Church ought to be like. Then he does, what to me seems to be the most practical thing of all: He gives one hundred and eleven (count 'em) sermonette subjects. Then he goes himself one better, and in a fit of generosity he devotes the entire second section of the book to twenty sermonettes which were actually written and delivered before the Central Methodist Junior Church.

So far as I can find there is no missing link in this story of the Junior Church. This is the classic on that matter. You need have no other book than this one. It is the last word to date. Get it!

Detroit, Mich. WILLIAM L. STIDGER.

THREE BOOKS OF ESSAYS

The Home of the Echoes. By F. W. BOREHAM. Pp. 208. New York and Cincinnati: The Abingdon Press. Price, $1.75, net.

Cross-Lots. By GEORGE CLARKE PECK. Pp. 194. New York and Cincinnati: The Abingdon Press. Price, $1.25, net.

The Uncommon Commonplace. By WILLIAM A. QUAYLE. New York and Cincinnati: The Abingdon Press. Price, $2, net.

IT is not easy to review a volume of essays. Twenty essays would really require twenty different notes. Yet pretty much all the chapters in these three charming books are variations on a single theme—that which Bishop Quayle has denominated The Uncommon Commonplace. All three writers have the Midas touch that turns all common things to gold. They are all endowed with that sense of wonder that transforms a weedy wayside into a garden of God.

Boreham fills the sublime natural background of New Zealand scenery with warm human interest. For the real Home of the Echoes is not the hillside, but the heart. We carry with and in us the light by which we read the open page of nature and life.

With a still more elegant literary style blazing with brilliant epigram, George Clarke Peck transforms the dustiest bypaths that run Cross-Lots into holy highways cast up by the great trail makers, the pioneers of the Spirit. The short-cuts of genius and the long road of patient discipline alike speak of Him who is the Way.

And then comes Quayle, who walks in a world of wonder and compels us all to behold through his eyes a universe crammed with marvel and miracle. Peck can buy a big slice of Paradise for six cents. But Quayle needs no pocketbook to be a moral millionaire. "I count myself more rich in walking in dew-damp grasses on the porches of the night than owning an auto driveway of cement." If he goes wool gathering it is to gather "golden fleeces of yellow flowers or fields of harvested wheat or sands of dunes cast up by wind and sea." He sails past the edge of the world everywhere, but his argosies piloted by God come back laden with wealth that makes Wall Street look like a poorhouse. And, at the end, having led us to the foot of countless rainbows and helped us fill our pockets with fairy gold more joy bringing than stocks or bonds, he hands us a Bunch of Wild Flowers in a sheaf of twenty-five poems.

The essay is coming to its own place again in the kingdom of letters, and these three books are worthy of a high seat in the palace of books.

GENERAL LITERATURE

Devil Stories—An Anthology. Edited by MAXIMILIAN J. RUDWIN. Pp. xix+ 332 pages. New York: Knopf.

No one ever could boast having such biographers as Satan; no one ever was the hero of romances, epics, and dramas such as he inspired: we need only mention Dante, Milton, and Goethe.

Dante pictures the genuine mediæval devil: the dreadful enemy of mankind, the originator of all evil in this world, the agent of the storms of the soul, as well as of the tumult of the elements:[1] "the Emperor of the dismal realm,"[2] who displays all his ingenuity in devising the endless variety of tortures for the eternally lost.

In Milton Lucifer is not, first of all, the foe of man, but of God; first rebelling against the decrees of the Almighty, making himself his equal; then shouting to the prostrate hosts of fallen angels:

> 'Peace is despair'd,
> For who can think submission? War, then, war
> Open or understood must be resolved!

Nothing of all this in Goethe: Mephistopheles is on good terms with both the Creator and the creature. He is part of the universal order, "a part of that force that always wills the evil, but actuates the good." This new Satan does not hate, he understands and mocks; he does not

[1] Compare for the latter Purgatory v, 109-123. "All woe comes from him". Inferno xxxiv, 63
[2] Inferno xxxiv, 28.

fight any more, he despises; he is no longer a proud monarch but a hard-working toiler.

This democratic, bourgeois devil is the protagonist of the twenty short stories collected by Mr. Rudwin in this volume; "that best of all devils with whom the great Goethe has made us acquainted," as Gorky puts it (p. 257).

Satan in these stories has the appearance of Mephistopheles in Faust. The old animal traits (parted hoof, horns, tail) have become obsolete; even when they have not entirely disappeared they are carefully concealed by appropriate garments (p. 123). He is, also, as in Faust, more human in character. There is nothing to remind us of a fallen archangel or of a sovereign, for he talks and acts like the man on the street: he is now a peasant (p. 223) and now a philosopher (p. 195f.); now a musician (p. 7f.) and now an investigator (p. 16).

Moreover he, like Mephistopheles, is more businesslike in his work. In his business of getting souls he has discarded the old methods; he never uses his supernatural powers for his own benefit, and depends merely on commercial shrewdness and mental sagacity. Temptation he seldom uses (only p. 1-13 and 167ff.), demoniac possession never; least of all would he think of dealing with men as he did with Job, for he wants man's confidence and friendship just as bad as a traveling salesman: he wants his client to sign on the dotted line promising to give his soul in payment of the devil's services for a certain number of years. He is strictly honest in keeping his engagements, even though his signature is not required on the contract; but is often cheated out of his reward by the cleverness of the human contractor or his friends. In eight stories such contracts are signed, but only in two cases (p. 28ff. and 56ff.) does he obtain the coveted soul.

Again we see him sadly beaten out of the rent of his lands (p. 224f.), losing a wager (p. 79ff.), defeated at golf (p. 203ff.): hard times for the devil! For recreation Satan indulges in card playing (p. 162ff.), enjoys practical jokes (p. 46ff.) and friendly chats (p. 257ff.) and even falls in love . . . only to repent at leisure when Madam Lucifer hears of the affair (p. 242ff.).

A most charming volume indeed. The selection is amply representative, since it contains stories by eighteen different authors, written originally in seven different languages. The introduction and notes by Mr. Rudwin are illuminating and bear witness to a great familiarity with the vast literature dealing with the devil, without being marred by a vain display of erudition.

The volume is issued as the first of The Devil Lore Series, which will include devil plays, essays, and legends; the book of Lady Lilith, an anthology of Satanic verse and a Bibliographia Diabolica. This enterprise is the first of its kind ever attempted, and both editor and publisher should be commended for preparing for us this "portrait gallery of the literary delineations of Satan."

R. H. Pfeiffer.

Cambridge, Mass.

A History of the Art of Writing. By WILLIAM A. MASON. Pp. 502. New York: The Macmillan Company, 1920. Price, $6.

NEXT to language, script is the most serviceable medium for human intercourse. Without written characters men could only communicate together orally, literature would have to be stored away in memory only, there would be no Bible nor any other book.

The history of this precious tool of human instruction, progress, and inspiration should be fascinating to all thinking men and particularly to students of history and lovers of the Bible. Those who are interested in history will find in Mr. Mason's volume a clear and vivid account of the vicissitudes of writing from the paleolithic drawings of the Reindeer man (well-nigh unexcelled in life and realism, but not yet actual script), down through the ages, to the variety of type used in the familiar war posters that, but yesterday, inflamed our patriotism.

Lovers of the sacred book can follow, with the help of the illustrations, the changes of its outward appearance during its long and romantic career; the angular Phœnician characters of the Moabite stone (p. 293), the sinuous and capricious Samaritan letters (p. 305), the Hebrew alphabets (that of Jesus's time and the square modern form, p. 305), the various Greek and Roman types (capital, uncial, semiuncial, minuscule) until we come to the first printed Bibles (Biblia Pauperum, p. 458; Mazarin Bible, p. 463; the Psalter of 1457, p. 465; the Coverdale Bible of 1535, p. 481).

A brief analysis may give a general idea of the contents of this book:

I. *Picture Writing.* The pictograms of the North American Indians, of the ancient Mexicans, of Easter Island (Polynesia) are mainly interesting as first and rather crude attempts to convey information through real pictures.

The three great civilizations of the ancient Orient whose scripts arouse our admiration, China, Egypt, and Babylonia, started with picture writing, and gradually evolved a syllabic or even alphabetic script. Less important, although in this same group, is the still puzzling Hittite hieroglyphic system of writing; inscriptions in cuneiform characters and in the Hittite language have recently been deciphered, but not beyond doubt.

II. *Alphabetic Writing.* The origins of the alphabet are still unknown. The oldest alphabets, of those that have come down to us, are all Mediterranean: they are the Egyptian, the Phœnician, the Cretan. The older view (De Rougé) attributed the invention of the alphabet to Egypt; hence it passed to Phœnicia, where, after notable improvements, it was handed on to Greece. More recent investigation has, however, established the fact that Cretan alphabetic inscriptions should be dated from seven to nine centuries before the oldest known specimen of Phœnician writing; Dr. Evans (Scripta Minoa, 1909) arrives at the conclusion that the Philistines brought from Crete the alphabet that their Northern neighbors, the Phœnicians, made popular all over the Mediterranean Sea. As a matter of fact, although the Cretan inscriptions cannot be read at present,

many of the signs are strikingly similar to some of the well-known Phœnician letters.

Passing to Greece and Rome, the epigraphic and manuscript evidence is sufficient to show the gradual modification of the letters down to the age of printing, when writing was substantially the same as to-day.

A complete treatment of such a vast subject within one volume could neither be attempted nor expected. A number of alphabets have been omitted (the Persian Pahlavi and Zend; the Armenian; the Ethiopic; the three Syriac forms of letters; perhaps a mere reproduction of these in special tables would have increased the usefulness of the book, but the author may have felt that they did not come within the scope of his theme. But there is one lacuna that we deeply regret: not one word is said of the various alphabets of India, not even of the well-known Nagari (town script) or Devanagari (the divine Nagari), which is used for the printing of Sanskrit works. Its phonetic accuracy is unsurpassed and the literature whose vehicle it has been is among the very greatest.

Scientific accuracy is occasionally (cf. p. 186) sacrificed to poetic imagination; the bibliography is bewildering to the uninitiated and exasperating to scholars (who find listed books well deserving oblivion and seek in vain for some of the best standard modern works); there is a marked tendency to expand on picture writing (93 pages are devoted to primitive picture writing and the American Indian) and contract the discussion of alphabetic forms of writing. In spite of these minor criticisms, however, this charmingly written, elegantly printed and finely illustrated volume deserves a wide circulation.

Cambridge, Mass. R. H. Pfeiffer.

My Dear Wells. Being a Series of Letters Addressed by Henry Arthur Jones to Mr. H. G. Wells. Pp. xiv + 271. New York: E. P. Dutton and Company.

These letters, in which the dramatist Jones drastically flays the novelist Wells for his attitude on Bolshevism, Collectivism, Internationalism, and the Distribution of Wealth, are very clever journalistically, but quite as full of social fallacies as is the work of his far abler victim.

Most of us will not wholly agree with Mr. Wells's interpretation of the Russian situation or with his theories of a Universal Collectivist State. Yet every Christian thinker will have far more sympathy with his moral attitudes and his social vision than with Mr. Jones' static intellect and callous social conscience.

Henry Arthur Jones is a one hundred per cent Pseudo-Patriot who is unable to see that the only salvation for Nationalism is the new Internationalism which unites all strong nationalities in the defense of the weak. H. G. Wells can easily be shown to be recklessly fallacious in many of his hasty historical generalizations and his economic theories, but he has this merit not possessed by his merciless critic—he has the social mind and a moral passion which the blind defenders of the present selfish social order cannot understand.

In spite of his multiple vulgarities it will do no harm to read Jones's bit of journalistic jingoism. The Cause of Capitalism will not be helped by this foolish defense of wealth and war. Forward-looking folks will march with Wells, even though they cannot keep step with his music, rather than stand sneering with Jones on the sidewalk.

BOOKS IN BRIEF

The Prophetic Movement in Israel. By ALBERT C. KNUDSON (The Methodist Book Concern, $1). The prophets of the Old Testament were preachers of clear vision, whose creative contributions to religious, social, and national life were of preeminent importance. Professor Knudson seizes the outstanding teachings of these eminent seers and places them in their historical context, so that the reader can understand their present significance. An exceptionally fine introduction to the subject, in many ways the best.

Citizenship and Moral Reform. By JOHN W. LANGDALE (The Abingdon Press, $1.25). There are no cut and dried solutions of the embarrassing problems of modern civilization. Whoever undertakes to deal with these questions must have a thorough knowledge of the issues and the causes which produced them. This concise and practical discussion furnishes clear answers and shows how every Christian might give full proof of his citizen rights and responsibilities.

The Opinions of John Clearfield. By LYNN HAROLD HOUGH (The Abingdon Press, $1.25). Hough has a genius for the friendship of men and books. Whether his friend Clearfield is real or imaginary is of little consequence, but more to the point are the mature and frank estimates of fiction, theology, history, poetry, politics, the war, preaching, preachers, education, religion. The enthusiasm for good things in life and literature can be caught by those who read these stimulating conversations. A fine book to be given to young men both clergy and laity.

Standing Room Only. By WILLIAM L. STIDGER (George H. Doran Company, $2). When jeremiads are far too common on the decay of church attendance, it is refreshing to read a book by an infectious idealist who accepts difficulties as a challenge and who uses his ingenuity and versatility to overcome them. With quiet modesty Stidger tells the story of his successful pastorates. There are no empty pews in his Detroit church, with a seating capacity of two thousand. It is the rule and not the exception for him to preach regularly to this number, to have five hundred at the weekly prayer meeting, and to receive at the rate of fifty new members every month. Ideas and illustrations abound in this book, and they are worth appropriating, adapting, and adopting.

The Children's Great Texts of the Bible. Edited by JAMES HASTINGS. Vols. IV, V, and VI (New York: Charles Scribner's Sons, $3.25 each).

A full notice of this series was given in the METHODIST REVIEW for January, 1921, when the first three volumes appeared. The remaining three complete a valuable library of children's addresses on texts taken from Genesis to Revelation. The habit of church attendance must be formed in the formative period of life, and no preacher can excuse himself from undertaking a ministry to the young when such fruitful helps as these volumes are available.

The Untried Door. By RICHARD ROBERTS (New York: The Womans Press, $1.50). When the Roman Catholic Church was disestablished in France, a French politician declared, *Nous avons chassé ce Jésus Christ.* This shortsightedness and ignorance of history have been shown by others, though not quite as outspokenly. In view of the fact that policies of diplomats and compacts of nations have so frequently proven to be a rope of sand, the challenge of this book to follow the mind of Jesus is most timely. The practicality and practicability of his way is impressively enforced. Would that we had the courage and faith to accept it.

The United States and Canada. By GEORGE M. WRONG (The Abingdon Press, $1.25). Some time ago Dr. J. A. Macdonald of the Toronto Globe gave the Canadian point of view in a thrilling volume on Democracy and the Nations. The present volume by the professor of history of the University of Toronto is a more detailed study of the relations between the Dominion and our republic. A deeper understanding between these two peoples is indispensable for the future peace of the world. This volume will do much to make us familiar with the inspirations of democracy at work among our neighbors, and to incite us to a fuller development of that disarmed internationalism which, please God, must be the supreme achievement in the near future by all nations.

The Cradle Roll Manual. By JESSIE ELEANOR MOORE (The Methodist Book Concern, 65 cents). An admirable handbook both for teachers and mothers on the religious care of the baby. Dr. Oliver Wendell Holmes said that a man's training should begin a hundred years before he is born. Surely the Kingdom climate must surround the cradle and childhood, if these citizens of the Kingdom are to be kept there. This practical manual of methods will give ease to a difficult task.

How Much Shall I Give? By LILIAN BRANDT (New York: The Frontier Press, $2). Those who contribute freely to benevolent causes need education in philanthropic methods; those who do not, need the stimulus of human feeling. This book will be helpful to both. Giving is not a luxury to be provided out of surplus, but a necessity inspired by a quickened sense of responsibility. Vision of need and thoughtful consideration of one's own ability will furnish a solution of the problem. This is a scholarly source-book of ancient methods of charity and survey of the modern situation.

Yonkers Plan for Prohibition Enforcement. By WILLIAM H. ANDERSON, LL.D. Pp. 96 (Westville, Ohio: American Issue Publishing Company).

No better working manual for the enforcement of police laws and public morals has ever been issued. All social workers and reformers should secure copies and master its efficient program. It is founded on the basic proposition that "publicity is the only sure-acting political prophylactic." Publicity given fully and truly to violations of law and to the fidelilty or dereliction of officials will create the back-fire of moral atmosphere which aids or compels official action. "Back up good officials—jack up the others."

American Catholics in the War. By MICHAEL WILLIAMS. (Macmillan.) This is a fair and full statement of the war activities of the Roman Church and contains many valuable documents, unfortunately without an index. Its estimate of the number of Roman Catholics in the army is probably somewhat exaggerated. But the author is perfectly courteous to Protestant agencies and their work, including the Y. M. C. A. And he does not unduly stress the services of the Knights of Columbus. Doubtless the men in the trenches who were religious ignored in their fellowship all sectarian lines.

A READING COURSE

A Dictionary of Religion and Ethics. Edited by SHAILER MATHEWS, D.D., LL.D., and GERALD BIRNEY SMITH, D.D., of the University of Chicago. New York: The Macmillan Company. Price, $8.

THE time has come to place the wealth of scholarly research at the disposal of the average person, and in a compact form. Such a plan involves the study of brevity without affecting the essential facts of knowledge. It is only a master of his subject who could write a short article and include all that is relevant. It is furthermore not to be expected that in a work where many minds unite there would be agreement on all matters. Nor is it necessary that we should accept all the conclusions of any writer. Where the goal of research is the attainment of truth, there will doubtless be disagreement on the journey, but if the discussions bear the marks of historical and impartial investigation, they should be considered on their own merits, even if the results oust us from accustomed positions. We should guard ourselves against religious and theological inertia, and always have an open mind to what the divine Spirit is uttering through men of learning and self-respect.

These preliminary remarks are made in view of the Dictionary of Religion and Ethics, which it is a pleasure to introduce. The general editors have written quite a number of the articles, but they have also had the cooperation of one hundred and six other writers. What Hastings' One Volume Dictionary of the Bible and Peake's Commentary on the Bible are doing for Bible students, this Dictionary will do for those who seek information on questions pertaining to religion and ethics, and who do not have the leisure for protracted study. These three volumes furnish an admirably practical equipment for most preachers.

This Dictionary naturally brings to mind the Encyclopædia of Religion and Ethics, edited by Dr. James Hastings. The twelfth volume, completing this wonderful library, will probably appear in the spring. Those who are fortunate to possess these sumptuous tomes need not be told how great is their value. But whether we like to acknowledge it or not, it must be conceded that for the busy preacher this Encyclopædia is out of the question. For instance, the first volume, from A to Art, contains 903 pages, while the Dictionary covers this same section in 28 pages. While no comparison is possible between the two undertakings, it might be said that the Dictionary gives the desired information in a way that could be easily digested and with due regard to the requirements of accurate scholarship. For after all the first thing required of a minister is that he should be a good preacher and a sympathetic pastor, with an adequate scholarly background that helps in his efficiency in building up the Church of God.

One of the attractive things about this Dictionary is that the reader soon finds himself browsing, as he turns from one article to another with the aid of cross references. He feels an instant enrichment of mind and heart. Subjects he had hardly heard of before are here brought to his attention, and he finds himself capable of taking spacious views and getting out of the rut of provincial thinking. The series on the different Christian denominations and sects helps to a catholicity of spirit, especially if one has first read the article on Christianity, which extends to four and a half pages, the longest in the Dictionary.

Very few of the articles go much beyond two or three pages, and their length is determined by the importance of the subject. Take, for instance, those on the Religions of Babylonia and Assyria, Africa, China, Greece, Egypt, Rome, India, Japan. Then turn to the series on the Religions of Primitive Peoples, the Teutons, the North American Indians, Israel, the Semites. After a review of these you will have a bigger conception of the vitality of religion, which everywhere is the supreme function of human life. Then make a specific study of the articles on totemism, Brahmanism, Buddhism, Hinduism, Mohammedanism, Judaism, the Mystery Religions, and read in connection with them the articles on Christian missions among the adherents of these religions, and your faith in the power of the gospel of Christ will receive a gratifying confirmation. You will then want to read the three articles on the Philosophy, the Psychology, and the Science of Religion, and three others on Religious Education, Experience, and Journalism.

On various questions relating to the Bible, the following are worth consulting: Bible, Biblical criticism, Biblical canon; infallibility, inspiration, interpretation, New Testament, Old Testament, revelation, versions. The great religious movements of the church also receive satisfactory attention. If you wish to have information on short notice, you will find all you want to know from the articles on Catholicism, the Renaissance, the Reformation, on systems of philosophical, religious, and economic thought such as agnosticism, epicureanism, stoicism, humanism, Erastianism, Ultramontanism, scholasticism, deism, theism, idealism,

spiritualism, socialism, theosophy, scepticism, Christian Science, pantheism, Millenarianism, puritanism, modernism, mysticism, naturalism. As indicating the impartial spirit of the writers, here is a quotation from the article on Interchurch World Movement: "The united financial appeal of 1920 disclosed a lack of confidence in a movement regarded by some as bureaucratic in its methods, extravagant in its use of funds and subversive of denominationalism. Lacking moral and financial support, it has abandoned its program, leaving as its most substantial contribution a mass of valuable data in its incompleted surveys." The article on Americanism is misleading as this term is currently understood, and it should have been so noted.

The need for accuracy in speech is nowhere more necessary than in the pulpit. Much of our current religious vocabulary should be revised. Many words and phrases have lost their original meaning, but instead of being discarded they should be used with reference to the modern understanding of them. The service of language in the worship of God requires renewed emphasis and the use of slang in the pulpit is a proof of poverty of thought and of vocabulary. This Dictionary gives the full meaning of such words as authority, faith, forgiveness, grace, habit, holiness, hope, humility, incarnation, justice, justification, liberty, love, mercy, perfection, prayer, predestination, providence, redemption, regeneration, repentance, righteousness, salvation, Saviour, sin, toleration. The study of these words is in itself an education of no little consequence.

Among the shorter articles, not much over a column in length, are those on analogy, allegory, conscience, creed, Lord's Supper, Logos, life, nonconformity, orthodoxy, parochial schools, psychotherapy, social gospel, soul, supernatural, theocracy, will. Fully up to the best standards are the longer articles on apologetics, archæology, church, Christology, confession of faith, eschatology, future life, God, Kingdom of God, Messiah, prophecy and prophets, sacraments, sacred literatures, sociology, Jesus Christ, social service of the church. As an aid to clear thinking most refreshing are the articles by Professor J. H. Tufts on ethics, ethics of politics, and, of the labor movement, social ethics.

The biographical articles are brief, in some cases too much so, because they do not give specific information about the definite contributions of the men considered. The City of God should have been mentioned in the article on Augustine, the Yale lectures of Beecher, the Homilies of Chrysostom, the outstanding writings of Channing, Emerson, A. B. Davidson, Marcus Dods, Huss, Martineau, as is done in the articles on some of the other leaders. Even at the risk of a few additional pages there should have been articles on Dean Church, T. K. Cheyne, A. B. Bruce, S. R. Driver, B. P. Bowne, A. M. Fairbairn, F. J. A. Hart, H. Price Hughes, H. P. Liddon, J. H. Moulton, Alexander Maclaren, Joseph Parker, W. P. DuBose, H. B. Swete, Robert Flint.

It might have been more helpful if one or two books were quoted in connection with some of the articles, as the general bibliography does not include them. For instance, Andover Controversy might have had a reference to My Generation, by W. J. Tucker. The biographical articles

would have been valuable if there were references to the published lives of Calvin by Reyburn, Bunyan by Brown, Rainy by Carnegie Simpson, Francis of Assisi by Sabatier, Kingsley by his wife, John Robinson by Burgess. There is no mention of the Journals and Letters of John Wesley.

The topical bibliography omits some important titles while containing several which might have been left out. I have been frequently asked for lists of books and so take this opportunity of giving here a few titles not found in the bibliography: Hastings' Dictionary of Christ and the Gospels, and the Dictionary of the Apostolic Church; Thinking Black, Crawford; A Philosophy of Play, Gulick; The Living Christ and Dying Heathenism, Warneck; The Books of the Apocrypha, Oesterley; Apologetics, Bruce; The New Archæological Discoveries, Cobern; The Death of Christ, Denney; Christianity in History, Bartlet and Carlyle; Christianity in the Modern World, Cairns; The Person and Place of Jesus Christ, Forsyth; The Church and the World in Idea and in History, Hobhouse; The Psychology of the Christian Soul, Stevens; The Apostles' Creed, McGiffert; Mysticism and the Creed, Cobb; The Ten Commandments, Coffin; An Ethical Philosophy of Life, Adler; Types of Ethical Theory, Martineau; Oxford Studies in the Synoptic Problem, edited by Sanday; The Indwelling Spirit, Davison; The Spirit, edited by Streeter; The Days of His Flesh, Smith; Regnum Dei, Robertson; A History of Latin America, Sweet; Democracy and Liberty, Lecky; Ambassadors of God, Cadman; Progressive Religious Thought in America, Buckham; The Faith of the New Testament, Nairne; The Religious Teaching of the Old Testament, Knudson; The Three Religious Leaders of Oxford, Cadman; Pantheism and the Value of Life, Urquhart; Concerning Prayer, edited by Streeter; Saint Paul, Deissmann; Bible Studies, Deissmann; The Psychology of the Religious Life, Stratton; Introduction to the History of Religion, Jevons; The Church and the Sacraments, Forsyth; Christian Thought to the Reformation, Workman; The Mediæval Mind, Taylor; In a Day of Social Rebuilding, Coffin; Social Psychology, McDougall; Spiritualism, its History, Phenomena, and Doctrine, Hill; The History of the English Bible, Moulton; Women Wanted, Daggett; My Life with Young Men, Morse. In this list I have followed the topical arrangement in the bibliography, but for lack of space the topics cannot here be inserted.

These closing paragraphs are not intended to lessen the value of the Dictionary but are made for the sake of completeness. As it stands the Dictionary is commended to all preachers, who will find its value increasing with constant use.

Side Readings

The bibliography attached to the Dictionary, as well as the supplementary list given above, furnish any who desire it all the references needed for an extensive course of study.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the Methodist Review, 150 Fifth Avenue, New York City.

Oscar L. Joseph.

WHO'S WHO IN THE REVIEW

THE frontispiece in this number is a portrait of Dante by his young friend, GIOTTO, the great pre-Renaissance humanizer of the art of painting. It is from a fresco in the Chapel of the Magdalene in the Bangello, Florence. Covered with whitewash it was restored in 1841. The dimmer portraits are of Brunetto Latini, Dante's revered master, and Corso Donato. Signor VITTORIO MACCHIORO, who interprets Dante from the religious standpoint, is a well-known and distinguished professor in the University of Naples, Italy.

Professor EDWIN LEWIS, Ph.D., proves his fitness for the chair of Systematic Theology in Drew Theological Seminary by showing that Christian truth is able to domesticate itself and dwell in all the changing mansions of human thinking.

The Rev. E. WIETRICH is a member of our French Mission Conference. Formerly a Roman priest, he taught philosophy in a Roman Catholic institution. A vivid personal religious experience brought him into our Methodist work. His Saturday Conferences in the Latin Quarter are being attended by hundreds of the Parisian élite, including students and professors of the university.

Professor EDGAR S. BRIGHTMAN, of Boston University, contributes an article which is one of three recently written by him. The others are The More Than Human Values of Religion in the Journal of Religion (University of Chicago), and Religious Values and Recent Theology in the Boston University Bulletin, August, 1921.

The Rev. VICTOR H. WACHS is a missionary district superintendent at Haiju, Korea.

The Rev. GEORGE C. LUSTED, pastor of the Methodist Episcopal Church, Mason City, Iowa, with much originality relates psycho-physics to the religious life.

Francis Asbury landed in America in 1721. His first sermon in New York City was preached in the John Street Church on November 13 of that year. On the 150th anniversary of that occasion in this historic sanctuary, JAMES RICHARD JOY, Litt.D., Editor of The Christian Advocate, delivered a striking address which is now given in essay form in the REVIEW.

The Rev. ROBERT E. FAIRBAIRN is a minister of the Canadian Methodist Church stationed at Petite Riviere, Nova Scotia.

GEORGE CLARKE PECK, D.D., the Superintendent of the General Hospital, Baltimore, Md., is a distinguished Methodist preacher and a brilliant essayist. He is author of such well-known books as Forgotten Faces, Side-Stepping Saints, Men Who Missed the Trail, etc. His latest volume, Cross-Lots and Other Essays, is noticed elsewhere in this REVIEW.

The Rev. WILLIAM L. STIDGER, who preaches to great congregations in Saint Mark's Methodist Episcopal Church, Detroit, Mich., places much emphasis on the service of books in his ministry.

The Rev. ARTHUR W. HEWITT, Methodist pastor at Plainfield, Vt., has

served by choice that rural parish for many years, refusing many offers to easier and more lucrative tasks. This article is the first of a series he is writing on Rural Church Problems, which will be continued through 1922. They have been delivered as lectures at many schools and theological institutes. He is a member of the Vermont State Board of Education.

Attention is called to the fact that four foreign countries and seven States in our Union are represented in the Contributed articles.

The Arena in this number contains a number of interesting criticisms on recent articles in the REVIEW, which should be considered with an open mind by all our readers.

No problem is more important than the religious situation in Central Europe and no abler discussion of it can be found anywhere than that furnished in our Foreign Outlook by Dr. JOHN R. VAN PELT.

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METHODIST REVIEW

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THE SWAN SONG OF THE PAPACY

ARTHUR WILFORD NAGLER
Garrett Biblical Institute

CARDINAL MANNING is credited with the statement, "When English Protestants undertake to write of an Ecumenical Council of the Catholic Church nothing less than a miracle can preserve them from making themselves ridiculous." Granting the truth of this sententious utterance, the present writer, in attempting to present the facts relating to the Vatican Council of 1870, must confess himself either a miracle-worker or a purveyor of the ridiculous. On the other hand, ought not a non-Catholic, minus a pronounced denominational bias and guided solely by historical motives, be more just to the facts in question than an Ultramontanist, who, because of sectarian prepossessions, must bring a prejudiced mind to bear upon the subject? His right to these prepossessions does not concern us here, but it must always be a matter of vital concern to historical study whether facts in any instance are to be "doctored," consciously or not, in the interests of a religious system. The world has been surfeited with this method of dispensing "truth." In behalf of certain vested interests, religious and otherwise, a vast amount of propaganda of half-truths has been sent out for popular consumption. Witness the news (?) about the Steel Strike given the public by our regular news agencies.

In Manning's contention, however, there is an element of truth. The student who attempts to describe and criticize events closely connected with a religious faith other than his own is apt to misjudge the relative values of facts at his disposal. A writer

on the Mohammedan religion, for instance, must approach his subject sympathetically or suffer the just reproach of being unduly prejudiced and to that extent unhistorical. Therefore, let our approach to the sacred precincts of the supreme triumph of reaction in the Roman Catholic Church be in the spirit of true historical science, critical yet sympathetic.

A survey of events culminating in that Council and in that Dogma which mark, according to one's *Weltanschauung,* either the zenith or the nadir of papal prestige, presents many points of interest. The frontal and flank attacks made upon the citadel of the most astounding papal prerogative ever claimed exhibit, in the first place, one of the most dramatic spectacles of the stanch fight of a few protagonists of truth against the tyranny of the many that the whole history of the church presents. A prognosticator of the future might term it the last notable victory against the modern spirit which the Catholic Church could possibly register. But the more one knows of the past the less is one inclined to predict the course of the future. Obviously, a cautious observer in 1850 would have declared impossible what actually occurred in 1870.

Moreover, such a study should furnish a background for a more recent study of papal history. How are we to explain, for instance, the marvelous come-back of the Pope, whose prestige during the war was at low ebb? To-day his recently condemned straddling of positions is no longer remembered. Instead, one nation seeks to outdo the other in courting his favor.

And finally, we behold the natural fruition of that vast interplay of spiritual and temporal forces set in motion by Leo I, Hildebrand, Innocent III, and other mighty popes, a story with which many Protestants are not sufficiently familiar. A knowledge of the other chapters of this institution, one of the most unique and wonderful in history, makes the last chapter one of supreme fascination. Macaulay's pompous praise and grandiloquent prophecy, though extravagant, are partially justified by the facts.

The Vatican Council and the dogma of papal infallibility cannot be understood apart from their origins. Every crucial

event can be traced back to definite causes. Every institution is the culmination of a process of development. And dogmas also have their history, a knowledge of which is always a prerequisite to their correct appraisal.

Infallibility as applied to the church in general was early held though without designation of the mouthpiece of that prerogative. From the fourth to the eighth centuries the ecumenical council generally was held to be that mouthpiece. With the increase of papal power, notably in western Europe, arose the idea of infallibility as centering in the Holy See. Emodius, an Italian bishop in the sixth century, clearly expressed it. And yet Innocent III, the most powerful of popes, declared that the church might become his judge in matters of faith. Although Aquinas had acknowledged the papacy as the source of eternal truth, at Constance a guilty Pope stood accused and no one dreamed that the mouthpiece of infallibility graced the presence of that august assembly.

We may easily read the notion of infallibility into the bull of 1656 issued against Jansen's famous book, *Augustinus*, in which five propositions were condemned *"in sensu ab eodem auctore intento."* But it was not until the establishment of the Order of Jesus that the first aggressive and systematic propaganda in favor of this doctrine was set in motion. As a matter of fact, the influence and machinations of the Jesuits constitute the key which opens the door of knowledge to many of the strange events which followed each other in rapid succession after the revolution of 1848.

Toward the middle of the century a liberal movement was on the verge of gaining ascendency in the Catholic Church, countenanced by a reformer and progressive, Pius IX. Like a thunderbolt from a clear sky the revolution of 1848 changed the liberal Pope into a fierce reactionary, revealing to the astonished and chagrined progressives a character, no longer Dr. Jekyll from their point of view, but a Mr. Hyde who, though fitful, visionary, superstitious, could also be mulishly obstinate and extremely daring when his own prerogatives were called in question. As early as 1850 the champion periodical of infallibility, the Civilta

Cattolica, like a voice crying in the wilderness, prepared the way for its Messiah of truth in the claim, "When the Pope thinks, it is God who thinks in him."

In such an atmosphere, steeped with Ultramontanism and Mediævalism, the Pope welcomed all proposals tending to enhance the power and prestige of his office. He was in perfect agreement with the dictum of the Jesuit scholar, Peronne, that neither Bible nor tradition was necessary for the definition of a dogma. It was sufficient, as another affirmed, that he, the Pope, confirm the Immaculate Conception of the Most Blessed Mary as an article of faith by his infallible word. When this was actually done in 1854 it served as a valuable precedent for later action leading to the affirmation of infallibility itself. This led one historian to remark that since the Pope had said to the Virgin Mary, "Thou art immaculate," it now remained for her to say to him, "Thou art infallible." Although history has to do with conduct rather than with motive the inference might be drawn that the event of 1854 was a feeler to see how Catholics would accept the dictum of a Pope outside a Council. The reception of it, indeed, left much to be desired.

Henceforth the two rival camps within Catholicism tended to become more sharply divided. The liberal-scientific and mystical-evangelical movement, headed by such men as Döllinger, Hirscher, Friedrich, and Hefele, made deep inroads into some of the extravagant claims of Rome. Some liberals went so far as to approve Cavour's ideal of a free church in a free state. But it was the other camp, the result of a *connubium* between Rome and the Order of Jesus (thus Döllinger), which dominated the ecclesiastical policies of the church. The Pope realized that modern ideas were not in harmony with many then held by the church, but he was not sufficiently wise to propose a *modus vivendi*. Instead, he declared war against the modern trend in his Encyclical and Syllabus of 1864. It is of interest to note that Bible Societies are condemned under the same head with Communism and Socialism. After reading article No. 80, which categorically denies that the Pope should agree with progress and with liberalism, one is prepared to expect anything. This encyclical laid the foundations

for the dome, infallibility, which was to complete the hoary and imposing hierarchical structure. Döllinger called the papal dictum "one-eyed" because it lacked the historical sense; and he was right, for it was not in sympathy with the modern spirit with its emphasis upon the historical approach. Instead, its breath of life came from the moribund air of Mediævalism.

Another round on the ladder to infallibility was the eighteenth centenary of the martyrdom of Peter and Paul. At this magnificent celebration in 1867 the Pope had a splendid opportunity to create an atmosphere favorable to his fixed idea. Did not a secret power come from the near-by grave of Saint Peter to the aid of the church against all her foes. The assembled bishops subscribed to the pronouncement that the Pope's verdict was the criterion of truth in doctrine. Significant was the coincidence, as if prophetical of the future, that this occasion was used to canonize, not some humble and saintly Saint Francis, but the bloodthirsty Jesuit inquisitor, Arbues (d. 1485).

As the coming Council began to cast its shadow over the Catholic world the Curial party employed numerous methods to further the cause, such as miracles, manifestations of the Virgin, canonizations, relics, etc. The priestly office was exalted to the skies. In one quarter it was argued that the priest was above all earthly rulers, above angels and archangels, even above the "Mother of God," who only once bore Christ, while the priest created him every day in the Eucharist. And then the reasoning descends to the enormity—"Yea, in a sense, we stand above God, who must always and everywhere serve us, and at the consecration must descend from heaven upon the mass." Fortunately such ratiocination was at variance with the highest thought of Catholicism.

Elaborate preparations were made by a Congregation of Direction whose members were selected largely from the reactionary group. All in vain were the complaints and remonstrances of the liberal leaders. The third main head in the Jesuit program—infallibility of the Pope against Gallicanism, Febronianism, and German liberal science—soon came to be regarded as the only reason for the calling of the Council. As much was

boldly asserted by the great archbishop, Darboy of Paris. And it soon became evident that Jesuitic influence was weaving a strong net in which to enmesh any opponents of the doctrine. Even though no draft of the Preparatory Commission bore on that subject all the facts point toward a silent, subtle, but aggressive campaign to that end.

But in spite of all maneuvering, opposition soon made itself felt in the form of political hostility, scientific scruples, and theological misgivings. A life and death struggle ensued between the reactionary and progressive elements. Since the scientific spirit threatened the foundations of the unchangeable body of Roman Catholic scholasticism, Ultramontanism nourished the hope that in the impending war German science would be crushed by French military power, "with Napoleon III as a new Pepin."

The literary warfare began with Döllinger's frontal attack which, in tone and objective, almost paralleled the ninety-five theses of Luther. He followed this with learned pamphlets in which he allowed history to take the witness stand against papal pretensions, in his *Erwägungen,* especially, threatening the main positions of his opponents. The influential French prelate, Dupanloup, and other leading Catholic authorities argued in a similar vein against the proposed doctrine. In answer to Manning's strongly tinged Ultramontane manifesto Friedrich placed his hand upon the Achilles heel of the position of the Curia in his searching diagnosis, "They have the light of history to fear." And yet, what could the verdict of history mean to a group that was demanding in behalf of the Pope even the sacrifice of reason (*il sacrificio dell' intelleto*)? And Manning felt equal to the task of proving that authority was superior to history; if the latter opposed or contradicted the former, so much the worse for history.

Because of Rome's known attitude toward Protestant Prussia, toward the aspirations for Italian unity, and toward the spirit of Gallicanism and Febronianism, much political feeling was manifested against the coming Council. According to Catholic authorities hostile declamations, diplomatic notes, poisoned press articles were the order of the day. But the only serious attempt made was that of Prince Hohenlohe of Bavaria, who sought to obtain the

active cooperation of various nations in opposition to Rome. Bismarck voiced his disapproval of such action in the frank declaration that only then was a protest to be used when the protestor had the power to enforce it.

Invitations to the Council were sent not merely to Catholics but also to the non-Uniates, to the Orientals and to Protestants. The refusals received are not to be wondered at when one takes into consideration the tactless insinuations embodied in the summons. To tell a Protestant that he was a sheep which had strayed from the true fold and an Oriental that he had been led to schism by the devil was not conducive to friendly intercourse. Catholic princes were not invited. The papal secretary, Antonelli, gave perhaps the correct explanation when he stated that they were not sufficiently in harmony with Rome.

Of the prelates who attended (about 764) so many were Italian (276) that they were easily able to control the Council. And while 143 belonged to the Papal States of the time only 35 came from Great Britain and 19 from Germany. Disproportionate representation was patent to the most casual observer. The vote of Darboy, representing two million at the intellectual center of France, counted no more than that of an ignorant sycophant prelate of the Papal States, representing a couple of thousand of people. As to a knowledge of the past history of his church a man like Hefele far outweighed the combined wisdom of the eighty Spanish and South American bishops. In general the minority, the party in opposition to extreme papal claims, came from the more advanced sections of Europe and America. On the other hand, the majority was composed of those who were thriving in the Curialist atmosphere, some indigent clergy even depending for their daily bread upon the generosity of the Pope. "*Wess Brot ich esse, dess Lied ich singe.*" The Pope is reported to have said, "If the Council lasts much longer I will of course be *infallible,* but *fallito*" (bankrupt).

To exclude the possibility of serious interference a good share of the business was settled for the members beforehand, avowedly in their presence but in reality without their cooperation. A secret council of Nine, in constant communication with the Pope, decided

upon the real issues which were then approved by the assembly. At Trent the council had enacted and decreed. At the Vatican the Pope "decreed, enacted, and sanctioned," the Council merely approving. The members were at liberty to speak on subjects proposed by the president, send amendments to the committees, and finally vote yea or nay. These and other considerations still to be noted make havoc of Manning's contention that the liberty in the American Congress was no greater than the liberty accorded the Council.

A number of unconstitutional measures were adopted which made this theoretical liberty into virtual repression and coercion. Those who protested against unjust procedure were silenced. When a Catholic authority, Alzog, calls these changes in procedure the "rightful exercise of papal prerogative," one is tempted to retort that in that case the Council itself was a superfluous gathering. Instead of the ancient requirement of moral unanimity in the definition of a dogma (*quod semper, quod ubique, quod ab omnibus creditum est*) a mere numerical majority was decreed as sufficient. Other regulations allowed the machine, to use a familiar word, to practice effectively the steam-roller methods of modern political assemblies. To some the only alternatives seemed to be submission or rebellion. Abject submission to a spiritual despotism constitutes real tragedy. But opposition may lead to equally direful results though of a different nature. One of France's noblest sons, Montalembert, saw whither events were drifting and upbraided the French clergy for their servile attitude toward Rome. His end was tragic. Forsaken by friends he died of a broken heart, cast out by the church he loved.

The opposition tried every means at its disposal to ward off the inevitable. Archbishop Darboy declared that infallibility could not be promulgated by acclamation without any discussion of the subject, for in such a case a hundred bishops would leave Rome and take the Council along "in the soles of their shoes." Strong appeals by the strongest members in the assembly were left unheeded and, as a last resort, they took to filibustering. The stormiest session was that in which the dauntless Strossmayer of Hungary, speaking Latin like a living tongue, in arguing against

the majority vote proposition, deemed it advisable to acknowledge that some Christianity was to be found among Protestants. With a remarkably liberal spirit and a boldness that was heroic he defended worthy Protestants from aspersions that had been cast upon them. The spirited orator was frequently interrupted and amid great confusion, disorder, and even physical strife, under a threefold *"protestor"* forced to quit the tribune. A bishop of the United States stated afterward, in a tone indicative of patriotic pride, that he now knew one assembly that could outdo the American Congress in respect to roughness.

But all the learned appeals, acute reasoning, and logical argumentation failed in the face of a mental attitude impervious to the reception of new ideas. What could Hefele's scientific investigations in history mean to a bishop who gave as his reason for supporting papal infallibility the illustration that since Peter was crucified downward, his head bearing the whole weight of the body, the Pope, as the head, bore the whole church, "and he is infallible who bears, not he who is borne"? What could Strossmayer's or Dupanloup's trenchant criticisms signify in an arena of thought that was hospitable to the reception of a story like that told by a Sicilian bishop? The latter soberly announced that the people of Sicily were led to believe in the infallibility of Peter only after the Virgin Mary had assured them that she had been present when Christ conferred this special prerogative upon Peter. In short, how could the modern scientific method in theology and history, as espoused by the most learned Catholic scholars, Döllinger, Huber, Schulte, Friedrich, Hefele, to mention only the outstanding men, hope to cope with that Absolutism centering in the Pope which had already condemned the whole thing?

The result might have been foreseen earlier than it was. Since appeals to the Pope were disregarded, since the most cogent reasoning in public debate had exerted no influence upon hearts already decided, the minority deemed it wisest to mark time. The battle was already lost. The Curialists were beginning to revel in victory. The final meetings and final voting constituted merely the mechanical registration by the servile majority of a dogma already decided upon by the Pope and his intimates. The Coun-

cil, ostensibly an ecumenical affair, had degenerated into a Roman Conclave. On July 8 further debate was closed. The following day a liberal member received a telegram from Paris: "Hold out a few days longer; Providence is sending you an unexpected help." It came too late. The threatening Franco-Prussian war was not destined to influence or alter the Vatican Council.

When the conditional vote was put eighty-eight had the moral courage to vote in the negative. Before the final vote a desperate effort was made by certain liberals to influence the Pope to leniency. One fell upon his knees three times begging the Vicar of Christ to restore peace in the church. The influential Cardinal Rauscher of Vienna made a similar attempt only to hear from the lips of the Pope: "It is too late." The die was cast, the Rubicon crossed, and another chapter in the history of the Catholic Church closed. When too late Dupanloup in despair and with trepidation tried to thwart the inevitable logic of events. What folly to stop a mad bull with a red cloth! Pius IX was true to form in his passionate retort, "This Bishop of Orleans is mad; he wants me to stop the mouth of the Holy Ghost and the Council."

In the final session of July 18 only two voted *non placet,* one of them an American, Bishop Fitzgerald of Little Rock. A large number of the protestors had previously left Rome, unwilling for a variety of reasons to cast a *non placet* into the face of His Holiness. Was this action cowardly? Before hasty judgment is passed one must consider that such action in the Catholic Church carried with it far more serious consequences than anything of a similar nature possibly could in Protestantism. Besides being a personal affront to the person of the Pope himself, in wide circles it would have been characterized as a direct step to schism. To keep the peace of the church, the prime desideratum, personal considerations had to give way. Even the voice of conscience must be suppressed for the good of the cause. This might mean the crucifixion of self in order to advance the church.

On that fateful day in July Ultramontanism celebrated its supreme triumph. The sweet fruit of victory, however, was mixed with gall. How much more glorious it would have been had Vienna, Prague, and Paris, represented respectively by Rauscher,

Schwarzenberg, and Darboy, bowed down in the final session? To have heard Strossmayer, Dupanloup, or Hefele openly submit with a *placet* would have been a source of extreme gratification. A belated triumph did come, in fact, in the subsequent submission of every bishop. Even the erudite church historian, Hefele, bowed in obedience; despite his asseverations to the effect that he would rather lay down his office than renounce his nature and conscientious convictions. This great scholar submitted to a power which not long before he had characterized as a mere semblance of Christianity, an empty shell, a caricature of the real church. The bold Strossmayer hesitated longer, the last of the Old Guard to surrender. His unconquerable spirit breathes forth in a letter written to Dupanloup a year after the close of the Council in which he maintained that the method used by Rome to coerce the bishops was nothing less than tyranny.

Again, why did these intelligent, conscientious, and brave men submit? One reason may be gleaned from a letter written by Kenrick of St. Louis to Lord Acton in 1871 in which he affirmed that his submission was tantamount to an act of obedience to the church. It did not arise from the removal of those reasons which had caused his opposition to the dogma. This setting of the case reveals the force of habit, the power of training, and the great momentum behind Catholic tradition. No wonder the hierarchy was able to bear down all opposition. The bishops were under oath of allegiance to the Pope and the breaking of that oath was a serious matter. When submission or schism seemed the only alternatives a good Catholic had only one choice. Unlike the conscientious objector of war-time fame his own individual conscience was not the supreme arbiter. In an emergency, the church, greater than self, demanded the surrender not only of life but of reason and conscience as well. Thus reasoned these irreconcilables of the Vatican Council. Moreover, they were morally bound to acquiesce in that which they had defended, the decision of infallible Episcopacy as represented in the Ecumenical Council. The fact that the Pope was now the embodiment of this Episcopacy did not materially alter the case.

Though all bishops eventually submitted, some outstanding

leaders in the church, notably theological professors in Germany, remained recalcitrant to the end. It was the hated dogma, however, and not the church, against which they poured out the vials of their wrath. This opposition on the part of Michelis, Döllinger, Friedrich, Schulte, and others led to the formation of that interesting though pathetic movement known as Old Catholicism. This purported to be the true church; the other, the Vatican perversion, constituted a monstrosity. It prided itself upon its rational foundations, upon its harmony with historical facts. And yet it failed, soon and utterly. The reasons are not far to seek. Negations outnumbered affirmations. In regard to its lack of a deeply religious motive it was more like the Humanists than the original Reformers. As Schaff was wont to put it, no real *Heilslehre* was present. It sought to remedy evils without going to the root of the giant Upas tree, which had brought forth as a natural fruit the dogma of papal infallibility. Finally, it courted failure by appealing almost solely to the educated. Without the masses its aim, so far as attempting to continue the real Catholic Church, was foredoomed to fall short of realization.

The origins of startling and dramatic events in various lands may be traced back to the Council. A *"Los von Rom"* movement assumed proportions of alarming extent. In the fierce *Kulturkampf* in Germany Catholicism, represented by the Center political party, pitted itself against the mighty Bismarck. All his protestations to the contrary notwithstanding, the latter was compelled to journey to Canossa. Although the new Italian national government sought to compromise with the "de-temporalized" holy prisoner in the Vatican, no basis for a compromise could be found. The Pope refused all overtures, claiming that loss of Rome deprived him of the freedom and independence indispensable to one who must govern the church in all lands. That he confines himself to the Vatican, however, can be ascribed only to his own action. He made himself a prisoner, at once obligatory and voluntary. That the Pope should lose his temporal power at the time that he was declared infallible proved to be a blessing in disguise. He could now pose as a martyr. Catholics the world over would be drawn in sympathy to the lone Vatican prisoner.

Does not this fact account for the rather limited amount of nineteenth century opposition to a dogma essentially mediæval in its conception and definition? Perhaps the most momentous result, historically considered, was the intensified Romanizing of the church. With the loosening of local bonds and interests a better opportunity was allowed to emphasize the universal authority and supremacy of the Roman See. And when the astute diplomatist Leo XIII appeared on the scene a new era of international influence began. The selection of the Pope as arbiter in the Caroline Islands dispute merely illustrates the manner in which nations were beginning to pay court to the temporally dethroned but spiritually enthroned occupant of the Vatican. On the other hand, that abomination against which the Syllabus of Errors had railed, a Bible Society, was now established in the Eternal City itself. And to-day the Curia trembles and gets excited at the proposed building of a Methodist school in the very heart of the city.

What the future of this most unique institution in history will be is, of course, problematical. Because it has weathered the fiercest gales of the past, a safe passage through all future storms might be prophesied. Because it has lived through a history which would have destroyed virtually every other institution, one might agree with a certain militant Curialist that of necessity divine origin must be ascribed to it. And yet that ghost which the Modernist has clearly discerned is already lurking in the background. Will not the modern spirit eventually disintegrate the foundation pillars of an institution essentially mediæval? The Catholic Church can no longer depend upon salvation through the calling of a General Council, for the last one voted the Council as such out of existence. The future historian with a better perspective might write of the folly of the Vatican Council because, in the modern democratic age, it nullified the grand democratic thought of Marsilius of Padua that the Church in General Council assembled constitutes the supreme arbiter in matters of faith and doctrine. The Ultramontane triumphal pæan of spiritual domination at the announcement of papal infallibility will then be seen in its true light as the swan song of the papacy.

"THE CHURCH OF PENTECOST"

FRANCIS W. WARNE
Lucknow, India

MY heading is the name of a book written by Bishop Thoburn and published during 1899. It contains 424 pages, which reveal the spirit of the man, and explains the mystery of his peculiar power. It portrays the inner life of Bishop Thoburn as does nothing else he has written. I am of the opinion that Bishop Thoburn's *The Church of Pentecost* has never been in the thought of the pastors and laymen of the church to the extent that its merits deserve. The reason for this I do not know. I will make a quotation from his own preface which will permit him to tell how long, and under what varied circumstances, he meditated upon writing this book, and let that stand for what it is worth to those who know him and those who know about him.

> The thought of writing such a book was first suggested many years ago while attending a "holiness" camp meeting in the United States. While there appeared to be a general agreement in doctrine among those in charge of the meeting, and while there were frequent references to Pentecost, there yet seemed to be a wide difference between the simplicity of the New Testament story and the minute definitions, the many restrictions, and the limited experiences of the modern Christian assembly. At Pentecost the manifestation was clear, complete, and satisfying. It was "full" as a spiritual manifestation, and carried with it all the spiritual elements which enter into the organization of a Christian society. It set forth all which could be heard in the modern assembly, and very much in addition. While noting these points the thought was suggested that the modern church had much to learn from the story of the first Christian Church, and as the years passed, a wider observation, embracing many phases of Christian life and many departments of Christian labor, greatly strengthened this impression.

So much for the years Bishop Thoburn meditated on writing this book. In that connection may I call attention to the fact that the first break in the good bishop's health came early in 1900, and that this book was published in 1899. So that it represents his most mature reflections, meditations, and conclusions. I will next let him tell for himself the estimate he puts upon his subject, which

quotation will also suggest the great variety of subjects treated in the book.

May we not regard that church as an object lesson placed in full view before our eyes, to serve at once as a subject of careful study and of prayerful imitation? Should we not, in short, instead of looking back to this church as a bright spot in Christian history ever receding farther and farther from us, place it in the foreground, and keep it constantly in view as the ideal church to which the universal church of the present day is slowly tending, and toward which all earnest Christians should ardently press forward? I do not mean, of course, that all the details of its organization should be adopted in our day, or that mere matters of form or custom which were appropriate to an early age, should, or could, be introduced into Christian churches at the beginning of the twentieth century; but the spirit of Pentecost still survives, and the standard of spiritual life of that day is still maintained among multitudes of Christians in this world. Many questions which are agitating the public mind in our day were anticipated by the early Christians to an extent which very few suspect. The normal standard of Christian experience, the normal law of Christian beneficence, the normal organization of Christian society, the normal attitude of Christians toward what is called wealth, the normal measure of spiritual power in the Christian Church, and the normal variety and potency of spiritual gifts which Christians of all ages are entitled to expect: these and other kindred topics quickly suggest themselves to every Christian student who sits down to a careful study of the brief history of the Church of Pentecost, as recorded in the early chapters of the book of Acts.

Simplicity was one of Bishop Thoburn's outstanding characteristics and one of the greatest elements of his power. To those of us who knew him well, he reveals himself in this particular on every page. Those who remember Bishop Thoburn's personal appearance will remember that he always wore but one cut of coat, and that very simple but ministerial. He did not carry extra suits when he traveled, but when a suit became shabby it was his custom to go to a tailor, have an exact duplicate made, put it on and leave the discarded suit with the tailor. Read the following to catch his conception of the place of simplicity in spiritual things. He has been speaking of no assurance that all Christ's followers throughout all the land had forsaken him, and reaches the conclusion that those in the upper room were but selected representatives.

Why, then, was the transcendent privilege of Pentecost limited to so few? Why were not the whole body of believing disciples gathered together

in Jerusalem, or on Tabor, and an impressive pageant enacted worthy of the beginning of a new era, the inauguration of a new dispensation?

To such question it is sufficient to reply that with the fading away of the dispensation of types and shadows, no place remained for such a spectacular display as human vanity would have craved. Simplicity became henceforth the law of divine procedure. Jacob's well had now become as sacred and as favored a spot as the temple, and the gorgeous ritual of the Jewish priests must henceforth give place to the intelligent prayers, "uttered or unexpressed," of the childlike disciples of Him who had now become the High Priest of the human race. What was needed to mark such an event as the full inauguration of a new dispensation of such a character as this was a manifestation which would be clear, intelligible, and impressive, to those who were able to receive spiritual lessons without any admixture of earthly grandeur, or worldly pomp and display. . . .

Every Christian worker who is eager to receive at his Master's hand an anointing of power, and especially every preacher who aspires to the largest possible measure of what is called ministerial success, should ever bear in mind that one important element of power which is bestowed from on high is simplicity. The overwhelming grandeur of the scene which attended the succession of Elisha to the office and work of the mighty Elijah, has profoundly affected the imagination of multitudes of earnest Christians and an eager desire to be robed in a mantle of power is often expressed by devout disciples, who are as sincere as they are earnest. This desire is also both inspired and intensified by our Saviour's farewell promise of an enduement of power to his disciples; but those who are impressed by this conception of power, as that of a mantle received and worn, should remember that Elijah's mantle was at best only a Bedouin blanket made of camel's hair or possibly a robe of sheepskin. This mighty child of the desert was the last man on earth to put on the "soft raiment" of luxurious livers, or the pompous purple of the palace. He was one of the greatest and grandest men, in ages past or present, but his life was simplicity itself.

Bishop Thoburn was one of the greatest of believers in and teachers of holiness of heart and life and also in living "the Spirit-filled life." The inspiration to this book was born at a holiness camp meeting. In his thinking one of the greatest hindrances to the cause of holiness and the explanation of the divisions, criticisims and controversies in the church on the subject is that many of the leaders have moved away from the simplicity of the teachings and the phraseology of the New Testament. After showing how good men have differed on questions of secondary importance until controversy has usurped the place of teaching, he goes on to say of some modern holiness movements:

Among the many terms employed to describe this fullness of blessing, we find such as the following: "Perfect Love," "Pure Love," "Christian Perfection," "Full Salvation," the "Rest of Faith," the "Higher Christian Life," the "Blessing of Holiness," "Perfect Holiness," "Entire Sanctification," "Full Assurance," and other like phrases. Concerning all of these phrases it may be remarked that while some of them are scriptural, all were unknown in the Church of Pentecost. The best Christian experience of which we have any record had been taught, received, and illustrated in life before any of these terms came into use. May it not be possible—is it not indeed probable—that the safest and surest way to realize again the life and power of the Church of Pentecost, would be to return to the simple conditions, and adopt the simple standards, which were recognized at the beginning?

The complete absence of any ambiguity, a clear-cut conception of his subject, and a concise statement, are characteristics of his style of speaking and writing. I once heard a literary admirer of Bishop Thoburn's style say, "It would be impossible for Bishop Thoburn to write an ambiguous sentence." As illustrating his concise method of expression and as a sample of the rich veins of thought that run through the book, here are a few sentences from his chapter on "The Fruits of the Spirit":

According to New Testament teaching the fruits of the Spirit serve in an important degree to form a basis of character, and also add greatly to the power of their possessor as a worker in his Master's vineyard. Love is more than an emotion; it is the "bond of perfectness," the power which binds together in harmony and completeness all the virtues and graces which enter into the structure of Christian character. Peace is an element of power, and as such it both "rules" and "keeps" in the realm of personal experience. Joy is a source of strength. "The joy of the Lord is your strength." It adds also to the efficiency of the Christian worker, and hence the ancient psalmist prayed, "Restore unto me the joy of thy salvation; then will I teach transgressors thy way, and sinners shall be converted unto thee." Hope is to the anxious soul in peril what an anchor is to the storm-tossed ship. Meekness is more than an inoffensive disposition; it is an element of success, and in time will hold the world in its quiet grasp. Righteousness is a royal gift, and insures its possessor of kinship with those who sit upon thrones and dispense justice with royal dignity and power. Long-suffering and gentleness and goodness—what are these but reproductions of qualities of character which belonged to the Master himself when here on earth?

Bishop Thoburn has been aptly called a modern Prophet. Here again his book reveals his gift and his conception of prophecy.

He recalls that in all the Prophets of the Old Testament *fore*telling was a small part of their writings, but *forth*telling was their great commission. Hear him, as with a mild vein of his peculiar sarcasm, another element of his power in reproving sin, he shows first the true conception of a Prophet and where in his judgment many modern preachers have departed from New Testament simplicity.

A messenger should always have a message to deliver, and a public speaker who appears before an audience in the character of a messenger of God, and yet who is not conscious of having any message intrusted to him, occupies an utterly false position. Like the ancient prophets of Israel, the preacher-prophet of the present dispensation who is truly called and sent of God is a man commissioned from on high to reprove and warn the wicked, to proclaim God's promises to the penitent and the obedient, to offer words of comfort to the sorrowing, to give light to those in darkness, to guide the weak and wandering, and, in short, to speak as if in God's stead to people of every class and of all ages. . . .

It is but too probable that the most conspicuous element of weakness in the preaching of the present day is found in the absence of the prophetic element. Men are often seen in the pulpit who have no idea of a call from God, and who do not dream of such a thing as being sent with a message which they are to deliver with all fidelity. A supposed successor of Elijah is seen in the pulpit at the hour of service reading a criticism on one of the poets; another discourses on sociology, without understanding more than the alphabet of his subject; a third dabbles in politics; a fourth reads a dry essay on some speculative topic; a fifth expounds with elaborate proofs some scriptural doctrine concerning which no one of his hearers entertains any doubt; a sixth repeats a series of moral platitudes, while others try to imitate the arts of rhetoricians, actors, or even buffoons. Comparatively few speak with the voice or moral tone of an anointed prophet. Instead of inspiring public opinion they follow it. The feeble and often foolish topics which are sometimes found among the pulpit notices in Saturday evening papers, are humiliating, if not positively wicked. Even the false prophets of Israel could hardly have been expected so far to forget their profession, or their personal dignity, as to condescend to some of the expedients to which some modern preachers resort in the desperate hope of securing a deceptive and worthless popularity. No man is worthy of the name of preacher who does not select his pulpit themes under what he believes to be the guidance of the Holy Spirit, and men who are led by such conviction will never forget what is due to their own personal dignity, to say nothing of the reverence due to such a ministry.

The practical Bishop Thoburn. His practical common sense was another of his great elements of power. Let me illustrate by

a quotation from him on the "Christian Communism" of the Pentecostal Church as contrasted with modern communism.

The difference between the spirit which animated the Christians of Pentecost and that which forms the battle cry of the modern communist is as absolute as the difference between heaven and earth. The communist demands his full share of all the wealth in the community. His gospel is one of demand for self. The Christian of Pentecost, on the other hand, contended only for the right to bestow his goods upon others. The one party seems ever to be grasping at the possessions of others, while the other party is seeking with equal earnestness for the high privilege of giving to others that which belongs to himself.

Or take the woman question, so prominently before the last General Conference and now before the church, and to be reported on by a commission at the coming General Conference:

The vexed question of the right or propriety of women exercising the prophetic gift calls for only a brief word here. The prophet Joel certainly predicted that the daughters should prophesy; the daughters of Philip the evangelist did prophesy; and from the discussion of the question in the First Epistle to the Corinthians it is made abundantly evident that women were accustomed to exercise this gift, and that the apostle not only tolerated but directly sanctioned the public exercise of both prophesying and praying on the part of Christian women. The question is happily settling itself, and it seems highly probable that before many years it will cease to be a subject of serious controversy.

Many of his illustrations found in the book can be used in the pulpit, and they are all down on the level of the common people, and not only convey truth, but illustrate his simple style through which he enlightened and illuminated all classes who heard him. I cannot overcome the temptation to quote one of them from his chapter on "The Fire upon the Altar":

A story is related of two good men who were once disputing on this subject, and, as often happens in such cases, their discussion had seemed to only drive them farther apart. I am quite certain, said one of them, that I sin more times in a day than I have hairs upon my head. It is absurd to talk about being saved from all sin.

I should be sorry to hold such a view, was the reply. I trust in a Saviour who saves from all sin, both in heart and in life.

I fear you do not know your own heart; if you did you would not talk in this way. The heart is prone to evil, always and everywhere.

Yes, I know that very well, but the evil can be taken out of it. A plot in my garden is full of weeds, but they can all be pulled up and carried away, and not the smallest weed will remain.

But a new crop of weeds will immediately appear; the ground is full of their seeds and their roots.

But I can burn a fire on the ground and destroy both roots and seeds.

That is a bad illustration, my friend; in such a case more weeds will spring up out of the ashes than if no fire had been burned on the ground.

At this point a friend who had been listening ventured to interject a remark. You differ, my friends, he said, concerning the possibility of utterly destroying the weeds in the garden plot. One of you thinks fire will permanently destroy the weeds, while the other is sure that it would only increase their next growth. But in one thing, I feel certain, you will both agree with me. We all must agree that no weeds will spring up in that garden plot so long as the fire is kept burning.

Every minister who has had his heart stirred by *Arthur's Tongue of Fire* should have as a companion to it Thoburn's practical application of the lessons of *The Church of Pentecost* to modern conditions. For it would seem as if he has given in this book his solution of almost every vexed problem of Christian experience, doctrine, church administration, and missions. If this should fall under the eye of any one who is preaching without having read either of these books, I would say, get them both, devoutly study them, and they will open to your spiritual view vast vistas of the fundamentals of the gospel of the Risen Son of God.

It is the writer's belief that there are a number of chapters in *The Church of Pentecost* which, if a pastor were to read and pray over them until they had so taken possession of him that he could put a good measure of the author's spirit into the reading of them, that they would make great sermons to be read on Sunday mornings. The experiment is worth trying to find out whether or not your people would like such simple, direct, inspiring, illuminating, and comforting spiritual messages. In style and conception the book is everywhere Thoburn's own. No one in all church history but Thoburn could have written it. The literary style of a man who gripped the multitudes as did Thoburn is worth a pastor's study entirely apart from what he says.

My explanation for calling attention to this book will be found in the following story. A Summer School is being held for our Lucknow District preachers. We have never had a mass movement in the Lucknow District. In preparing my sermon for a great Sunday evening service, at which there were to be present

the students of our two colleges and the ministers of the Lucknow District, as well as the local congregation, I read *The Church of Pentecost* and my soul was stirred to its depths. It is not necessary to add that God gave us a great refreshing and that during a consecration altar service for our ministers there was such an outpouring of the Holy Spirit that I believe time will show that a new mass movement was born. All our Indian mass movements have first been born in the hearts of our preachers, after that—never before—in the hearts of the people. While I was reading and feeding on the book, an impelling impression came on me that I should write about it and try to call anew the attention of the church to Thoburn's *Church of Pentecost.* To repeat the idea of one of my opening sentences, so far as I know, and for what reason I do not know, Thoburn's *Church of Pentecost* has never by our pastors and laymen been estimated at what this admirer of the book and the author thinks its true value.

In this book the spirit and genius of Bishop Thoburn is at its best in interpreting to the modern church the application of the spirit and teaching of *The Church of Pentecost.* Have you read it, meditated upon it, and caught its prophetic, inspirational, and intensely spiritual message?

DESPISED AND REJECTED OF MEN

ARTHUR W. HEWITT
Plainfield, Vt.

WHY were such things ever possible at all? Why? Listen, folk! And hear it, O God!

Five words of Scripture will answer the question. We have not an adequate ministry, you say, because of inadequate support? In its place I will discuss that, if you ask me. I do not want to daub my theme with it now, for the cause runs far deeper than that. There is an underlying cause, stronger than gravitation, fatal as foreordination, sadder than death. Like Jesus of Nazareth, the rural church, the rural life is everywhere "despised and rejected of men."

> Where the quiet-colored end of evening smiles,
> Miles on miles
> On the solitary pastures where our sheep
> Half asleep
> Tinkle homeward thro' the twilight, stray or stop
> As they crop—
> Was the site once of a city great and gay
> (So they say).

Tinkling home in the gloaming among the ruins, Browning's sheep remind us of our own lonely pastures. Never, indeed, from those pastures can be taken the smile of God's sunlight—either the burst of golden dawn, the blue abyss of noon, or the haunting afterglow—but as a center of human interest those pastures are sad pictures of the past. They are forever being forsaken. They have been the playground for baby feet, they have brought each hopeful son to a strong youth—

> But he looked upon the city, every side,
> Far and wide,
> All the mountains topped with temples, all the glades'
> Colonnades,
> All the causeys, bridges, aqueducts—and then,
> All the men!

And down to those cities and men he went, and he never came

back. If he had business ambitions, the city was the mart where he must be. If he would excel in law, in the cities sat the courts. If he would be literary, there were the centers of publication. If he would be an artist of any kind, better any Bohemian garret in the din of a dirty city than all the garnet and gold of the autumn mountains where God's blue heaven shines. Has he married a wife? He can give her a sweeter home in the glittering city than he could on some country hillside where the moon shines on miles of silver fog that fills the valley. The youth wants an education—away to the city he goes, and he never comes back. For this he has the best of reasons—so have they all—but the fact remains that no matter what a radiance his life might have thrown on the hills of his home, he never comes back.

Never denying that this exodus is natural, we ask at last, Is it inevitable? Is there a defluency among men as in mountain waters so that one must go down to the city as the other runs down to the sea? Is it economic foreordination? Is all pleading for young men of great ambition to devote themselves to the country church just like pleading the pleasures and advantages of childhood? While you argue the case the child, predestined, grows to a man and the only way to stop it is to have him dead.

No, that is not quite the conclusion here. Is not man king enough to make his choices in so little a matter as location? He chooses and is gone.

The sputtering pen will never break the force of social and industrial gravitation, if such it is, and spitting against the hurricane is not one of my sports. But I know how the old minister felt who cried out in the pulpit, "This sermon will not change your conduct one whit and I know it, but it will do this good—before God here is a protest! I have freed my soul!" When, in watching the eternal cityward exodus, I cannot help seeing that rural preachers are fain to lead it, I ask, Why?

The answer is perfectly plain. They despise and reject these poor rural charges as a field for their life work. Ministers would not forever leave them for "greener pastures" if they had ever known what it was to love them supremely.

The country church is Pygmalion's marble woman. She will

never live till a great heart loves her. The love will be a part of his soul, not merely his baggage check to a bigger charge. A city preacher, laboring under the impression that his friend was serving the largest charge (so called) which ever had been offered him, urged him to take special courses in some university to see if he could not fit himself for a "broader life" and not have to stay in little "Pumpkinton." He said, "Your people love you in this little place, of course; but you would find people to love you in better (!) places." But leave aside the thought of the love you receive. What of the love you give? The man who redeems the country church must, on one chosen spot, love it mightily and for many years.

Then, too, if the pastor gives to some little place the kind of love which alone can glorify it, he will not be able to transfer his affections too often, too easily. Does a man leave a woman who loves him, just because other women, perhaps fairer, will love him equally well when he finds them? Yes, he does, but he who does it is not the man who is keeping the faith. It is different, you say, with pastor and people? A pastor is so abounding full of Christian love that he loves everybody supremely, and it makes no difference where he is located? Don't fool yourself. It may make no difference where the creature is, but a big lot of this paraded semi-infinity of love is mere shallowness and utter lack of the same. Please don't bring my way any of that love which is mine merely because it is everybody's. I shall know you were never in the deeps of love. If you say that is the way God loves, the answer is twofold. First, you are not God; secondly, you are not right, for "He calleth his own sheep by name and leadeth them out." Until you love your people for their own sake, and because they are your own and not another's, you do not love them. Two girls were in a quarrel. "I don't love you a bit!" "O yes, you do!" was the answer, "for you are a Christian." "Well," said the first, "I love you in a church way, but that is all!" So long as you love your people only in the ordinary church way, you may "whoop it up" behind the pulpit all you please, you will not save them from their sins. And you will not fool them.

When I say that country life is despised, I do not mean that

people are hostile to it; they simply look upon it as inferior. They do not even feel interest enough to hate us—they pass us by as never worth their tarrying. Hear this, from the Boston Globe:

> In the rural States of Indiana, Vermont, and Maine, the census figures declare that people live considerably longer than in large urban communities. Well, is mere length of life a proper measure of one's usefulness, and is it a guaranty of contentment? We believe that the publication of the census figures will not turn a single man back from the throbbing centers to those stagnant rural districts where some people who hold the original patent rights on narrow-mindedness live to be very old.

Vermonters read the Globe; there is *that* much excuse for this opinion that we are pinch-brained; but whether it is right or wrong, we are held up to contempt.

In the presence of two bishops, a divinity school, and the rectors of the Protestant Episcopal diocese of a great State, I referred to the rural church as despised and rejected by the ministry. A prosperous city rector afterward challenged the statement. "Certainly I do not despise the country church," he said. "Why, every summer I preach four Sundays in a rural church during my vacation. Of course nobody could expect me to leave my city work and give my whole time to such a church." This was a God-sent challenge, for it gave me the chance to answer: "What you say, just exactly as you say it, is the supreme example and perfect expression of just exactly what I mean when I say the country church is despised and rejected of men. We are the apprentice appointments of the young, the retiring 'easy' task of the old; we are smiled upon and condescended to in their leisure by the great, but they do not think us worthy of their life work."

We have too much self-respect to care that a man should sit afar and emit inanity like the editor of the Globe, or that he should play smiling Jove like the condescending rector. Let the alien despise us; but the bitterly pathetic thing about the country church is that our own shepherds despise our folds and pastures. In all my own ministry I have never seen the least reason to doubt the absolute truth and general application of what C. O. Gill, after ten years of special investigation, reports in *The Country Church:*

THE COUNTRY MINISTER NEEDS A MORE LASTING INTEREST IN THE COUNTRY PARISH. In Windsor and Tompkins counties the average country minister does not regard his task as permanent, but rather as a temporary stopping place on the road toward a larger church. The value and significance of the service open to him as a country minister often escapes him, and the success he seeks lies elsewhere. Among the acquaintances of a single person were fifteen ministers of one denomination in Tompkins County, all of whom admitted they were not in their present field to stay. Another resident of the same county testifies that in more than thirty years he has never known a minister of a small parish in that region who regarded it as his permanent work.

What can such facts mean but that the ministers really look down upon rural work as beneath them? Where are the men who love it as Father Damien loved his leper islanders, as Grenfell loves Labrador? It is a safe conclusion that no man will greatly help what he sincerely despises. Whatever sacrifices it involves, there are ways by which any minister who really loves the rural work can stay in it. But most rural ministers, having their choice, would leave it. I have known many who with some degree of content are in the country places to stay as long as they live, but from nearly all these I have heard the unmistakable hint that it is from necessity. The lonely pastures are despised by their own shepherds. And what is the result?

When a man falls in love with a new sweetheart he is absent-minded toward the old. She may be in his presence, but she does not have all his thoughts, nor much of his love. The country church is the discarded sweetheart. This thing I have known to happen: A beautiful woman, of faultless dress and high ideals, became a vile, immoral slattern without even beauty of face, just because she was despised and rejected by the man to whom she gave her heart. Her experience is a parable of the rural church, despised and rejected by her ambitious transients. To the imaginative this word is sufficient.

But here, for the practical, is the result in terms of fact. Pastors hoping to be "promoted" to better charges (!) instead of making their own such, do not take up the duty of evangelizing their communities to the utmost limits as if their life work lay in those single communities, in which case their future success would hinge on their present effort. Within narrower limits, these

pastors do the more visibly successful things; such things as will soonest advance them from the place which they cannot redeem, because they are too busy getting ready to leave it with most worldly advantage to themselves. Doing such things, however petty, as may stick out like goiters in the church reports, they are not Hereulean among the God-forsaken borders; much less do they command forth into the byways and hedges the hundreds of unused church members whom it takes all their time to coddle. The work of both pastor and people is confined, like that of a fraternal order, to their own, and those whom they may receive most easily. I once remarked that rural pastors did not care much for that outlying unevangelized ground dependent upon them or nobody. I was answered by a man who had just retired from six years of aggressive superintendency on a great rural district, "They do not care a *hoot* about it!" Yesterday morning I was told of bright-eyed intellectual young people in rural glens within one mile of an urban village church who had never seen the interior of God's house. Are there too few candidates for the ministry? Why? Let me say it again: Because the ones most likely to be called, the supreme, gigantic souls, if once they were called, inhabit to-day these same outlandish glens and mountains. Jesus of Nazareth passeth by and they sit blind on the lone Jericho road, for nobody has told them.

Pastors look upon rural appointments as beneath them. That is not the worst of it. While they are still serving those rural appointments, within just a few miles of their manses are the mightiest born leaders of the Christian church; but they will stay unconverted until they die, *because their pastors do not care*. Their eyes are otherwheres. Decades of successive short pastorates in this spirit leave the rural borders as Rev. W. R. Davenport describes them in the official publications of the Vermont Conference Sustentation Society. Did I say the rural field was like a lovely woman become an immoral slattern because despised and forsaken? If you will not take it at my word, take it from these "Sustentation" statistics:

> The conditions in many rural sections of the State are forbidding. The papers have recently told of an instance not many miles from one of our

most prosperous villages where a lad of a dozen years had never heard of Jesus Christ. The writer, when visiting the schools of which he was superintendent some years since, found a fairly intelligent boy a dozen years old who had not only never been to church, but had never seen a store. These are probably extreme cases, but the religious destitution and practical paganism of some communities, especially of places between towns, often a sort of no man's parish, are appalling. It is only when investigation is made that the facts are disclosed. And not a little of the recent crime in our State has come, not from the cities and growing villages, but from the sparsely settled sections where the children are never found in a Sunday school.

These conditions in turn react upon the churches which they surround. This is inevitable. Quoting again from the same source I find, following the names of twenty-five representative rural churches, this result:

In 1878 these 25 churches had 2,650 members and probationers; in 1888, 2,503; in 1898, 1,732; in 1908, 1,243. Thus it will be seen that these 25 representative Vermont Conference rural churches lost 1,407 members and probationers within the past thirty years, a net loss of 53 per cent of the entire membership. The same ratio of decrease would leave us without a church member in all that section twenty-eight years from now.

In the very next words Mr. Davenport proves by statistics that the decline is not due to loss of population, though there has been a slight decrease.

(Since quoting these reports by Mr. Davenport, I have myself found in a two-room graded school a lad of eleven years who found in his school book a reference to the cross. When he asked what "the cross" meant the teacher told him of the crucifixion of Jesus. "What! Did they tack him on, same as you tack pictures on the wall?" he asked with interest. Being told, his next question was, "Did he die?" This boy lived within stone's throw of a rural church.)

The Herculean rural task is beyond all puny men who feel that success and honor are in forsaking it. But the rural preachers are not alone to blame for this spirit. How often have I heard those who have attained prominent city pulpits toss some poor brother aside as unworthy of consideration, with the remark, "Oh, he is up at ——"—no matter where; so long as it is a humble country place, the last word about him has been said. If

those who have taken what they are pleased to consider the more honorable place have no call to serve on lonely pastures themselves, will they not, for God's sake, hold their peace when tempted to discourage by such language those who will never serve elsewhere?

Bliss Carman, the greatest poet alive on the globe, tells

> How almost no one understands
> The unworldliness that art demands!
> How few have courage to retain
> Through years of doubtful stress and strain
> The resolute and lonely will
> To follow beauty, to fulfill
> The dreams of their prophetic youth
> And pay the utmost price of truth!
> How few have nerve enough to keep
> The trail, and thread the dark and steep
> By the lone lightning-flash that falls
> Through sullen murky intervals!
> How many faint of heart must choose
> The steady lantern for their use,
> And never, without fear of Fate,
> Be daring, generous, and great!

If sometimes it is hard for inspired artists and poets to leave that work which would make them easily popular and soon rich, for the sake of their high immortal dreams, for which only ten men in a generation will care, it is not easier for the pastor to go up the steep by the lone lightning-flash when he knows he is despised (even if loved) by his inferiors whose obvious success he, too, could easily have surpassed in their own kind, if he had not, like a shepherd, given his life for the sheep—instead of saying to them, "Is this all your fleece? Thank you! Good-bye!" For now and then a man is on the lonely pastures because he is great enough to choose it so, and God has need of him there.

As for those who make the scramble to be out of the country church as soon as possible, the cause alleged is, of course (though not in just these frank words), that one so mighty must needs (for the glory of God) go away to a larger field where there will be a greater scope for his powers. There are two reasons why this talk is not pleasant.

First, it is too egotistical. Not that I think my mentioning

it will make any difference. Hardly. A person is exposed to measles, sickens, erupts, recovers. But conceit is constitutional and incurable. I may have mistaken the nature and extent of your abilities? Possibly. But if you think you are too smart for the country church, you have said "amen" in the wrong place. I do not care who you are; if you are any less person than Jesus Christ himself; if you are Moses, Saint Paul, Michelangelo, Shakespeare, or Napoleon, *you have not got brains enough* for this country job, this herding of cattle upon a thousand hills. You may be specially adapted by nature and training for the work of a great city or suburban church, specially unadapted for the work of the great open country; but that is not what we are talking about. To say that a man should leave the country church for a sphere adequate to his powers is too much like looking forward pleasantly to the time when one hopes to be acting chairman of the Holy Trinity.

Next, such talk is not only egotistical, it is false. Not intentionally so, of course. But we who, in spite of our boasted freedom, are the predestined from within; whose all-compelling emotions keep a little servitor whom we name Reason, and by whom we suppose ourselves to be guided; we can easily get that little servitor to justify as truth whatever looms as desideratum, whereupon we believe that he whom we unconsciously have persuaded is persuading our consciousness. Therefore whoever in his heart despises as small the work of a shepherd on lonely pastures, can easily justify by reasoning a contempt which is ridiculous. It is none the less true that he is beneath that which he despises. He has aimed his contempt at the heavens.

"But their eyes were holden." Blind as bats are all those who despise the opportunity of the rural church! With strong confidence in the truth of what I say, I maintain that the country pastorate is an unrivaled opportunity for the success of able men who stick to the plow. By success I do not mean attainment of money or fame, though I want to make it perfectly plain that I believe these will come to the rural pastor who knows his business as soon as to any urban pastor; by success I mean a deep, abiding, vital, and imperial power over the lives of great numbers of men.

By the man who sticks to the plow I do not mean the man who does his best for a few years in a humble place and then is "promoted" to a more "eminent pulpit." I mean the man who, to say nothing of consecration, has vision enough, yea, politic craft enough, resolutely to put aside every temptation to go forth and conquer the world; faithfully to labor long years unmoved from his humble place till the "mountain comes to Mohammed." Such a man knows that the foreordinations of God are sure. He is predestined from within. No conventionality in the mobs of man, no fatality of the stars in their courses can keep away from him any fame, any power, any reward which is inherently his. Such a man can afford at first to be misunderstood by his inferiors in more noted pulpits. He smiles at their untranquil ambitions (when he does not forget them), and is unmoved by their silly, unchristian grading of preachers. He does not ask to be given a greater charge which already is made; he is great enough to make one for himself out of the hulking primeval elements that lie at his feet. Like him that cometh from Edom with dyed garments from Bozrah, this man speaketh in righteousness, mighty to save. And when I speak of the country church as an opportunity for able men I do not mean men that are merely bright, well educated, and above the average in mental power; I mean the man who in politics would have been elected to the United States Senate from the minority party and without a dollar of wealth; I mean the ablest man who a few years hence will be consecrated bishop; I mean the man who, had he been a Roman Catholic priest, might have hoped some day to sit on the throne of the Vatican.

All the antecedent conditions of the country pastorate favor the triumph of this Lanfranc of the mountains. Have you never observed that, when an able, popular pastor leaves a church, his humbly gifted successor has a hard time? Or that, coming after a dull preacher of unsocial nature, a great-hearted, eloquent, brainy man has a thundering success?

> "Rest after weariness,
> Crown after cross,"

is sure to make its impression on any community. And this latter

case, pictured in individual instances, is on a colossal scale true of the whole country church. The nature of the ordinary rural ministry gives invincible advantage to the really great man who will devote his life to the rural work. Our men go from the country pulpit to great urban successes. Had they stayed, their successes would have been greater still. For the country church has suffered universally and constantly from a shifting, feeble pastorate.

The saints are thinly peppered over the rural pews, and if once in a great while some of them are cranky with unchristian foibles, feeble and inefficient in business organization, discouraged, or unevangelistic, what encouragement have they ever had to be otherwise, in the fleeting changes of visionless leadership? Is the rural ministry flitting and insufficient? Do great areas of oblivion girdle every parish? Is the rural pulpit itself despised and rejected by "the sacred profession"? So be it, but every drear catalogue of fatal defects will but show more radiantly the opportunity of the rural pastorate by the same argument which distinguishes the style of Christ, the *a fortiori*—the *"how much more."* If with so defective a ministry and organization the country church can be the power it now is, to what almightiness would it not attain if gigantic genius should commonly devote its lifelong service to rural reorganization. Because of the ambitions of the able and the defects of the feeble, the country pastorate is always shifting—is one long succession of experiments with greenhorns or worse. If under these conditions, with no possibility of the one thing it supremely needs—a continuous policy—the country church not only lives, but sends forth the workers of the Christian world, what barrier could limit its triumphant influence if it could command for many years in fixed locations the pastoral services of men able to sway the General Conference? It is a bugle call to any man born for a splendid career. One church so commanded would shine through all the nation to the undying encouragement of the country ministry. Yea, all their eyes are holden who despise the country church as an opportunity for the most gifted minister that lives. Does not the fact shine forth like Orion that if such a man should choose the rural field *and stay in it* his success

would loom colossal athwart the great background of failure? Would not the greatness of his dominion be inevitable as the tides, the sunrise, the darkness, and death?

One winter twilight I was walking with a man who all his life had been pastor of great city churches, often at three thousand dollars a year, back when dollars had value. Newburyport, Boston, San Francisco; Portland, Ore., and a church across the street from the capitol at Denver—these had been the places of his service. Sadly he said, "Oh that I had grown up in the country! If a man has ability in the country work, he is distinguished among his fellows. I have had big churches, but I am nobody—lost among multitudes just like me." So it is, and so it shall be. Carry your candle to the bonfire and nobody will look at it; light it in the mountain glens of midnight and it is seen afar. No eye can fail to see a leading "kindly light amid the encircling gloom." It is because of the weird darkness of the background that the faces on Rembrandt's canvas shine in such vivid relief.

What will solve the rural problem? There is no such thing, never was, never will be. A problem may be worked out in steady progression until you write Q. E. D., and it is ended. Living things forever change, never end. This thing is a matter of life. Out from it the successive problems will chase each other forever, endless as the rolling surf, recurrent as night. No man or board of men will ever say, write, or do anything that will "solve the problem." They can only inspire men, each in his own place, to be in himself and his labors a fit answer to the demands which will change before you can describe them.

But there is a sure redemption for every rural church. There never will be any other. The lone redeemer is an adequate minister. Men may sit at their office desks in cities or colleges and write rural solutions. Church boards may send down their richest programs, backed by generous money. Specialists may make thorough surveys. Local societies may build the finest parish houses to compete with or supplant the moving pictures, and to do all kinds of social work. What matter? If there is not an adequate minister in charge the whole process is a colossal joke; the bigger the program, the more ridiculous it is. If there is an

adequate pastor in charge, he will see what are the needs of his church before you can get your mouth open to tell him, and his way of accomplishment will be wiser than all extraneous advice. All these other things are good—but the man is supreme and lone. He is the only need. All the others are so incidental and so dependent on him that the only effort for the betterment of the rural church which was ever worth the making is the effort to secure consecrated, gigantic men for a continuous rural pastorate. The careers of such men would be useful, triumphant, and happy, beyond all urban success, beyond all imagination.

Still, preachers will continue to forsake the country church at the call of ambition. But their eyes are holden. The old fanatic in *The Prince and the Pauper* whispers the secret that he has had the awful dignity of Archangel conferred upon him, and has seen the Deity face to face. Then, after pausing to give his words effect, he adds, "Yes, I am an archangel; *a mere archangel!* I that might have been Pope!" His kind are with us. They will all admit the divine dignity of being shepherd on lonely pastures, the sanctity of self-effacing service; but after all it is tedious business being only an archangel when one might have been Pope. They are fain to be among the mighty in the church. But even from the most selfish standpoint of ecclesiastical ambition their eyes are holden who despise the rural church. Fame and influence depend on the man, not on his location. A man's fame fits him like his underclothes. If it is too small, it will stretch. If too large it will do as Uncle Hiram said of the blue overalls, "O they'll pucker up in the wash." Whatever fame a man has is at last no more nor less than would have been his anywhere on the sod. It may be differently disposed. A man in the city may be known to more people, he is less to those who know him. It is the difference between so much water in a barrel or in a puddle. In the puddle it shows off better, it is sooner drunk up by the sun. The country preacher does not dry up. He becomes an unforgettable tradition of a more unchanging place—though mutation is everywhere. But I do not mean that his fame and influence shall be confined to his parish. There are so few great men who for a whole lifetime give themselves with consecu-

tive statesmanship to the rural church that no fate whatever can keep down from his almightiness the genius who does it. I insist upon it that here as nowhere else it is true, "He that loseth his life shall save it." I will not believe our Lord was talking nonsense. "He that humbleth himself shall be exalted." I am not yet far enough from the dreams of my youth to believe that a man's greatness rests on anything but his genius and his loyalty, plant him by whatever lone mountain you will. I cannot forget that when Scotland remembers her shining apostle, it is Columba of lonely Iona; when the black race honors its redeemer, it is Lincoln of the backwoods; when Gladstone wanted the right man for the canonry of Westminster Abbey, it was Kingsley of Eversley; when Wesley sought the one man who could be his successor, it was Fletcher of Madeley; and the man who gives a patriot's love and a statesman's vision to the redemption of the rural work can be elected bishop in the church of God from the humblest appointment within her borders.

And he will be great enough not to desire it.

SOME REASONS FOR THE PSYCHOLOGICAL TENDENCY IN THEOLOGY

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So intimate and agelong has been the relationship of philosophy and theology that the interdependence of these two sciences has come to be regarded as axiomatic. How impossible it is to disregard this relationship is well illustrated by the parenthetical sentence found in the following quotation which I take from a recent review by Professor Harry F. Ward. Professor Ward, in this review, takes to task in no light manner those authors who, in giving us works on biblical exegesis and theology, give us a "Christianity of the intellectuals, by the intellectuals, and for the intellectuals." Having paid his respects to these "Brahmins" of modern Christian thought, he then goes on to explain that his reason for so doing is that "it is not simply that they are steeped in the Hellenist tradition and trained in the philosophic method—Christianity cannot get along without philosophers—but there is a vast difference between the intellectual aristocracy of Plato and Socrates learning horse sense from the leather workers of his trade." [1] For us the point of worth in this quotation is that such a sweeping critic so fully recognizes the fundamental significance of philosophy for theology. Yet it is in this very acceptance of the supposed axiomatic relationship that there lies hidden a possible danger to the theological thought of our time. Just what this danger is may best be seen in the giving of a specific illustration. Having written a book of no mean value on *Psychology and Preaching,* Professor Gardner mentions in the latter part of the book, as if it were a matter of course, that "theological thought must always take the color of the philosophy which prevails in any given age," [2] evidently overlooking the fact that the writing of his book is strong evidence that in some given age there may

[1] The Nation, July 13, 1921, p. 47.
[2] P. 371.

prevail a system of thought which cannot be classified as philosophy. May not theology take its "color" from the prevailing psychology! It is important for us to remember that what is an agelong fact of experience is not of necessity a law for the future. Our contention is that if Gardner's conclusion be stated as a fact of history it is true for at least the last fifteen centuries, provided that we take care to omit the last twenty years. And if we might assume the role of a prophet we venture to say that if it be stated as a law it will not be true for the coming twenty years. The proof of our contention and the ground of our forecast will become evident as we proceed with our discussion.

It is pertinent to our topic that we assemble here, briefly but comprehensively, the facts whereby men have come to regard the relationship of philosophy and theology as axiomatic. On this foundation the whole system of scholastic theology was built. The Middle Ages were the days when (to use Rauschenbusch's characterizing words) "all philosophy was theology." For an earlier time we have the conclusion of Rufus Jones that "the creeds contain a larger element of Greek philosophy than of the pure original Gospel"; while it is very significant that for our own day and time Morris Cohen can write that "the traditions of American philosophy have always been predominantly British and until very recently exclusively theologic." [3] This same writer also affirms that "the fact can hardly be disputed that our [American] philosophy has in the main been a branch of Christian apologetics." [4]

It must not be forgotten, however, that while the story of pre-Reformation theology in particular is that of an intimacy on the one hand, it is also the story of an aloofness on the other. In those far-off days theology was "queen of the sciences." Her right she allowed none to dispute. With the one exception of "divine philosophy" she paid court to none but demanded tribute from all. Then came the rise of the inductive method in science, fathered by Roger Bacon. With the coming of the Reformation and the Renaissance science in its manifold branches took to itself new life and energy. Not so theology, however. She remained proudly

[3] *The New Republic*, Sept. 3, 1919.
[4] *Ibid.*

aloof. Cast in the mold of scholasticism she preferred to remain speculative rather than become scientific. Her aloofness deepened into antagonism, as readers of Andrew D. White's book on *The Conflict of Science and Theology* well know.

The results for theology were of far-reaching and unfortunate significance. In spite of the indirect influence of the newly awakened religious forces which characterized the Reformation, theology remained in the main a system of dogma, instead of becoming the transcript of a living vital experience. Metaphysics lost itself in a maze of terminology, and well nigh brought theology into the same predicament. It is just because theology took the color of the prevailing philosophy of those days that in our day Mackintosh, writing as a theologian, has to record that "science has gained steadily increasing prestige, and theology steadily growing disrepute";[5] while Rauschenbusch, speaking as one interested in social Christianity, draws attention to the fact that even as compared with the other theological studies, not to mention the sciences in general, "doctrinal theology is in less direct contact with facts."[6] To borrow a thought from Anson P. Stokes, science found itself in and through the school, a place for stimulating discussion and instruction, while theology took itself to the seminary, a place where a definite system of doctrine had to be perpetuated at all hazards, having a type of instruction where freedom of inquiry and the search for truth are discouraged. The health of theology began to fail. As Professor Bacon has pointedly observed, "religious thought and religious authority have not been the gainers from this process of theological inbreeding."

If this were the conclusion of the whole matter, it would simply mean that we are here recording the lingering death of theology, slow but inevitable. There are signs, however, that theology is returning to good health and company, the first named fact being the outcome of the last named experience. Theology has realized that it is not good to be alone. To-day she no longer takes pride in her aloofness, much less is she blindly antagonistic to science, but, exercising good sense, she is seeking her rightful

[5] *Theology as an Empirical Science*, p. 40.
[6] *A Theology for the Social Gospel*, p. 12.

place in the fraternity of the sciences. In so doing she is undergoing a transmutation into something rich and strange. Emphasis is being placed increasingly upon the values of psychology for theology. The story and reason for this change of emphasis, or rather, accretion of emphasis, is both vital and valuable for the understanding of theological thought to-day.

Of course if one were seeking for the ultimate source of the accretion of emphasis which is becoming so marked a feature of present-day theology, it would have to be sought in the very nature of Christianity itself. When we remember the words of Edward Caird that "the rise of Christianity is the most decisive stage in the development of man's consciousness of himself and of his relation to God" it will at once be seen that Christian theology could no more come to maturity without the psychologist than it can without the philosopher. From the very beginning, Christianity contained within itself the promise of the day which is now dawning. But this does not explain why that day happens to be dawning at this particular time. For the explanation of this circumstance we shall have to take cognizance of a certain revolution which took place in philosophic thought in post-Reformation times, and then notice also the rise and development of those sciences which have to do with man in his manifold relationships.

When Descartes found himself and centralized his philosophy in the thought "I think, therefore I am," it became only a matter of time as to when theologians would realize the imperative necessity of psychology for the clarification of their science. In the elaboration of this thought a new chapter was opened in the relationship of philosophy and theology. That which had been a drag on the progress of theological thought now became its dynamic. With the coming of Kant there is an intensification of the supreme value of personality. Royce points out that with Kant "the search for accessible truth is the search for one's own personal self." [7] The words of Eucken have value in this connection. He says that "the one point of fundamental importance which dominates the whole of Kant's philosophy and determines its peculiar character is the shifting of truth and reality from object to

[7] *The Spirit of Modern Philosophy*, Royce, p. 138.

subject, from the world to the soul." [8] Later philosophers, of whom John Locke was perhaps the chief, did much to foster the analytic introspection of human nature, thus giving a marked empirical bent to the study of man. After that, empirical psychology simply had to wait the favorable time for its inception into the fellowship of the sciences.

Not yet, however, were the facts to hand whereby psychology could make for herself a habitation. Thinkers were still largely dominated by the speculative philosophic concept of man. Though it was true that "the eighteenth century turned its eyes to the inner life, it still studied an ideally permanent thing called human nature, which savage life illustrated in all its primitive innocence, civilized life in its artificial disguises, and which nothing in heaven or earth, except the will of the Creator, could essentially change." Theologians were still thinking in terms of man rather than men. Truth was waiting on fact. Then came the nineteenth century—and the facts. Steam power made better transportation possible. The passion for facts, created by the Renaissance, could now be satisfied. Men went to the uttermost facts of the earth. Ethnology, anthropology, and the related sciences were born. Then came the Darwinian hypothesis which "ptolemaized" the current Adamic view of man. The study of comparative religion took on a wider and deeper scope. Psychology was reborn and modern sociology was made possible.

Meanwhile things had not been altogether quiescent "along the front" in the theological sector. So far as I have been able to ascertain, the psychological bent first becomes clearly discernible in the *Treatise Concerning Religious Affections* by Jonathan Edwards. The outstanding theologian, however, who undoubtedly gave a psychological bent to modern theological thought is Schleiermacher. While it is true that his genius was revealed in his enunciation of the solidaristic nature of Christianity, it is also true that by his emphasis on the importance of the "feelings" he turned men's thoughts to that which is subjective in man. Orchard has pointed out that it was Schleiermacher who turned the thoughts of theologians to "the subjective consciousness of sin." Schleier-

[8] *The Problem of Human Life*, p. 453.

macher's conception of feeling as "self-consciousness in its immediacy" made possible and probable a psycho-theology. Of modern theologians since the time of Schleiermacher none has perhaps given more attention to the relation of psychology to theology than Wobbermin. He himself speaks of his system of theology as specifically "religio-psychological." It is to be noted, however, that, so far as psychology has value for theology, he is rather severely critical of the methodology of the "American" psychology. Speaking before the Berlin International Congress for Liberal Christianity in 1910, he took occasion to say that "the American psychology of religion, for the time being, fails to measure up to the task which is naturally to be set for that science." He then went on to state two reasons for this failure. "In the first place this new science dealt chiefly with the general psychological preconditions of the psychological study of religion rather than with the specific psychology of religion itself, while in the second place it virtually excluded the question of truth in its whole treatment of the subject." [9] As we have it in mind to comment ourselves a little with regard to some of the "sins" of modern psychology, we forbear further comment at this time, save to mention that the manner of his criticism is a revelation of Wobbermin's own manner of approach to this relationship. This same writer, from whom I have gathered the foregoing information, also mentions the fact that Mandel, another German theologian, "on a grand scale and with great ability makes use of psychology as the preparation for the construction of a theological system." [10] In their own way and following their own method, it is evident that Germany has been not one whit behind America in the recognizing of the values of psychology for a modern theology. On the other hand, in surveying the theological literature of Britain, one finds a strange hesitancy in the acceptance of the findings of psychology for theology. Psychology is still regarded by some as a "quasi-science." At the recent Assembly of the United Church of Scotland it was seriously debated as to whether or not such subjects as sociology, pedagogy, and the psychology of religion belong in the theological

[9] Quoted from the METHODIST REVIEW, March, 1913, p. 312.
[10] *Ibid.*, p. 314.

colleges. It should not be overlooked, however, that in his recent work on *The Christian Preacher* Garvie draws particular attention to the specific value of psychology for theology as well as for homiletics. This is a sign of encouragement. Nevertheless the situation is such in Britain that one can almost believe that she may yet receive from America, in the current coin of a psycho-theology, the equivalent in value of all that America in the past received from her in philosophic thought.

Ere that day arrives, however, certain changes will have to take place in the theological thought of America toward a psycho-theology. In reading certain theological works it is noticeable that though the vocabulary of psychology is used freely, its principles are not so fully incorporated into the thought of the writer. Theologians are being encouraged to re-phrase their theological thinking in terms which are understandable in our day and by our time. This in itself is good, but a further good will be realized when we also come to see that more than a change in nomenclature is needed; a new viewpoint is also necessary. Hence it is that they are most wise who are taking good account of the rich values of psychology (and, we might add, of sociology) for the rejuvenating of theology.

On the other hand the progress of the union of psychology and theology has been hindered much by the psychologists themselves. Certain schools of psychology have out-theologized medieval theology in their arrogant claims. Particularly is this true of the "functional" school of psychology. As Pratt has pointed out in criticizing this school, "Ethics, esthetics, logic, epistemology, and metaphysics are ultimately nothing but functional psychology."[11] Interested as we are in a psycho-theology, we still prefer to think that theology has a right to exist in her own name and right. Recognizing this, we can afford to view with complacency "the overlapping in large measure of empirical theology and the psychology of religion."[12] Possibly it was with the afore-mentioned school in mind that Dean Inge was led to say in vigorous language well befitting the title of the book in which it is

[11] *The Religious Consciousness*, p. 40.
[12] *Theology as an Empirical Science*, p. 40.

found, that "we cannot allow psychology to have the last word in determining the truth or falsehood of religious experience. The extravagant claims of psychology to take the place of philosophy must be abated."[13] In other words it has to be decided whether theology shall take the color of the prevailing philosophy or of the prevailing psychology.

Lest we lose ourselves in a fury of words, one might legitimately ask whether it be not possible that in the far past philosophy laid claim to that over which she has no right of eminent domain *save as she is in partnership with psychology.* Our belief is that only in such a union shall we realize the amicable readjustment of thought that will make for theological progress. If psychology has tended to dwell too severely in the realm of fact, philosophy has kept herself too much in the realm of the abstract. The case of psychology as related to philosophy has been well put by a writer in the Catholic Encyclopedia, when he says: "If philosophy is to be based on experience, then assuredly it is on the carefully scrutinized and well established results of psychology that any satisfactory rational metaphysical doctrine respecting the nature of the soul, its origin and its destiny must be built." Instead of being so careful as to the lines of demarcation between philosophy, psychology, and theology, thinkers will increasingly recognize that betwen these sciences in particular there is a law of osmosis which does not take cognizance of boundary lines. There is to-day no such thing as a "water-tight" science. That is to say, they who have at heart the future progress of theological thought, while recognizing that theology cannot ignore philosophy, will also at the same time recognize that vital theology cannot ignore the findings of recent psychology. Whether the resultant science will be a philoso-theology or a psycho-theology is for the event to show; what is of most importance is that whether it be one or the other it must seek to express the truth concerning man and his manifold relationships according to the facts rather than according to theory.

[13] *Outspoken Essays*, p. 269.
[14] Journal of Philosophy, Vol. 17, p. 690.

IS CHURCH MEMBERSHIP EVIDENCE OF AN UNCRITICAL MIND? A PERSONAL STATEMENT

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In a recent work I found the following statement, which arrested my attention and gave me pause for thought. The statement was this: "The fact that a man belongs to a church is widely taken to show that he has an uncritical mind." [1] In view of all that the Editor of the Methodist Review has been saying so trenchantly about adopting modern points of view, and new methods in dealing with religious truth, such a remark is very significant.

The questions that have been discussed thus far in the Review have had to do mainly with the problem of applying the scientific method to the study of the Bible. There is no question as to the benefits that have resulted from a study of this nature. Much of the former criticism of the Bible has been rendered impotent. The force of the Ingersoll type of criticism of the contradictions and inconsistencies in the Bible was in the fact that the church had not yet admitted their existence. The church could not make such admissions because it did not yet have the facts which were needed as the basis for doing so. But it now has the facts and is tardily but courageously using the facts at last.

The problem raised by the quotation from Professor Drake's work, however, is of a very different nature. It is this: What shall be the teaching of the church with regard to the science found within the Bible? This is a problem which the church is facing at this moment? Whether the church is to find an immediate solution constitutes a critical situation for the interests of the church.

As the term "uncritical mind" is used in the quotation, and at large, it means something more than an untrained or uneducated mind. It means a credulous mind, which accepts that which is not

[1] *Shall We Stand By the Church?* By Durant Drake, Ph.D., 1920, New York.

true for the real truth. This is serious when considered in connection with the life of the church. For if this be true of men within the church, then the church, together with church members, will lose the respect of those who go all the way with truth. Intellectual dishonesty breeds the same disrespect, when it is found, that business dishonesty does. It is proper that this should be so. It is this particular situation that must be faced.

Ordinarily, the more uneducated the mind, the more credulous it will be. Education brings the truth with it. It certainly cannot be said that the membership of the church is uneducated. The church has always been sympathetic toward education, and a considerable proportion of the membership of the church is highly educated. Evidently this criticism is not directed at education in general, but to some aspect of education in particular which, in the case of the members of the church, makes them appear to be credulous. Is there such a lack that can be pointed out? The criticism is well founded. The lack is in that kind of teaching which will establish a right understanding of the science in the Bible by giving it the proper relation to modern scientific knowledge. This has not yet been done. Until the church makes provision for this situation by instituting the requisite methods of teaching the young people, it is responsible for an *impasse* for the young person who is acquiring scientific knowledge in the colleges of the nation.

Paul said, "When I was a child I thought as a child, but when I became a man I put away childish things." The church must admit that this experience in growth applies to truth. But the church must come to realize that Paul was not entirely right in this matter because of the fact that no truth even when displaced by higher truth is ever entirely put away. It remains of value with its proper contribution to the higher truth. In fact, the higher or real truth cannot be fully understood out of its relation to the earlier truth. The whole problem centers around the fact that something which was true for us once is not true for us now. Then, furthermore, the question must be answered, How can that have value which was formerly the truth, but which is now superstition or myth?

I now wish to take up the special problem which is the relation of all this to the science of the Old and New Testament. In the Old Testament are found origin stories of the world and everything in it, including man. There are stories of the beginnings of culture, of languages and the arts. There are also stories of the origin of sin, of the first murder, of the peopling of the world, of wonderful leaders such as Moses, Abraham, etc. Then there are stories of great heroes like Samson and Joshua. Now, all of this is science. It is Semitic anthropology, ethnology, archæology, etc. The ideas of the New Testament have continuity with the science of the Old Testament. Adam is the first man; his sin brought on the sins of mankind. Christ came as the Second Adam. Paul says that as in Adam all died, so in Christ shall all be made alive. No one can blame the New Testament for this, because there had been no advance in scientific knowledge which would cause them to think otherwise. It is only within the last half century that science has raised new problems concerning biblical science.

These new problems are now clearly before us. They cannot be evaded. They will doubtless require further revision. The church should play its part in the study of these problems, for the good of the church as well as for the good of the problems. The science of the Old Testament says that the world was created in a day. We cannot get around it by claiming that the word *yom* may have meant an age. The writer meant a day of twenty-four hours. That was the science of his time. But modern geology and astronomy tell us that the world and the universe have been in process of making millions of years. The Old Testament says that mankind began in a single pair of parents by the making of Adam and Eve. The science of anthropology tells us that man arose by continuous development from the animal world, his lineage appearing as far back as five hundred thousand years ago. The marginal dates given by Ussher, which are based on the science of the Old Testament, set the creation at 4004 B. C. The science of archæology informs us that great civilizations existed a thousand years before that time. According to the Old and New Testaments sin had its origin in the disobedience of Adam and

Eve, before which time they had been innocent. The facts of the sciences already mentioned and our larger knowledge of religion tell us that man is gradually winning his way in sublime dignity and God-given inner force, out of earlier imperfection. And so I might go on.

But the problem has been indicated. How shall we deal with this situation? I can remember how I dealt with it in my Senior year after having taken practically all of the sciences that were then being offered in the college curriculum. In my teaching in the Sunday school I knew that the origin stories of the Hebrews in the Old Testament were similar to those of other Semitic peoples. But I offered the Hebrew stories as being superior in the inclusion of the notion of ethical monotheism—One True God with an Infinite, Moral Character. I let it drop there, for I did not know what else to say. Then I went to the Seminary. There I remember I further improved my position, as I thought, in the idea that the Bible is essentially a spiritual book. Therefore we modern Christians need not trouble ourselves about the science in the Bible, because that is not the province of the Bible. This was the position that I got along with for several years. It was a real dodging of the issue, I will now admit, though I am not sure that my motive should be called dishonest. But in a sense I was credulous because I was not facing the truth squarely. And because I was not giving it its full chance I was not honest with it nor with myself. At any rate, during this period, in the eyes of those to whom Professor Drake refers, I was regarded as having an uncritical mind. The reader may draw his own conclusions as to whether such critics were right in my case.

As I look back on this period I confess that it was my unwavering loyalty to the religion and church of my fathers, in which cause I was deeply interested, that held me to the course that I have described. But for this I would probably have gone all the way with truth at the first. And since the church was giving no guidance to me in my difficulties, I would have forsaken the church. I say that this is what would "probably" have happened because I know many have told me that this was what happened to them. That is, they came to the conclusion that they could not consistently

remain in the church and hold their scientific views. This occurred during their college years when they came into possession of modern scientific knowledge without getting it related to biblical science. When they drew away from the church they were added to the number of those who feel that the fact that a man belongs to a church shows that he has an uncritical mind.

I am of the conviction that all truth is God's truth. Therefore I see no basis in reason why biblical truth and scientific truth should be mutually exclusive. Consequently I have sought a way to remove this reproach and open the way to enlist all those who know truth in the cause of the church. I found the way out in the relationship which exists between partial truth and more complete truth; in the attitude of the individual who has come into possession of larger truth, toward the partial truth formerly held.

Let me illustrate this solution with one or two preliminary examples. Take the Santa Claus story, for instance. Every one of us once thought it to be true. We probably found out differently by the time we were five years old. At that age we did not take the discovery seriously. That is, we did not feel that anybody had been trying to deceive us. If you could introspect that far back you would probably find yourself entering into the game of Santa Claus. As we became older what did we do with the Santa Claus story? Did we throw it overboard? Did we decide that we could no longer associate with those who practice such deception on their children? Not at all. There are some prosaic saints (they mean well, no doubt) who declare we should not tell the children about Santa Claus nor fairy stories. They must only hear "true stories!" Such folks do not glimpse the first principles of psychology which operate in human life. Most of us are not trained psychologists, but we can see that we cannot get along without the Santa Claus story *just because it was once true for us.* I claim that things once true for us still possess elements which cause them to articulate with the larger system of truth, thus serving to keep life broader and happier for their presence. Certainly this is the secret of the persistence of Santa Claus in the interest of us who are supposed to have put away childish things.

No, the Santa Claus story will never be cast aside, for it has

its value. It will ever stir the imagination. It has dramatic appeal. Having its origin in the forests and winter cold of the North, it becomes adapted to the broad, green places of the Tropics. It furnishes a game into which old and young can enter to be thrilled and filled with joy. It contributes a point of contact for the mutual interests of all. It supplies a common ground for the activities and appreciation of children and adults alike. It cannot be abandoned. It would be folly to attempt it. And yet it is not true!

For another preliminary example, take the life story. Whatever may have been the form in which we learned it first, we were all considerably older when we got the real truth about this fact in human life than we were when we found out the truth about Santa Claus. This makes the case somewhat different. And yet the forms of partial truth as to the life story persist for reasons very similar to those which account for the persistence of the Santa Claus story. Is not the result pernicious when the young person learns the full truth? Will not such a person lose confidence in society? Not necessarily. In all these situations, the total effect of the discovery of the truth will depend on the amount of reflection involved in making the transition. In the case of the Santa Claus story the age at disillusionment is so tender that there is practically no reflection. Hence the child is almost unaware of the transition. In the case of the life story there is more reflection, but the attitude toward others is not much altered because the social sense is not yet critical. Hence the various partial truths concerning the life story persist because they are in continuity with the full truth.

I now turn to the problem under discussion. What shall be done about the science in the Bible? A young man from some Christian home is entering upon a college course. He has a general knowledge at least of the Old and New Testaments. As he advances through the curriculum he comes into a knowledge of the truth as it is presented to him in the modern sciences. He becomes aware of the contrast of the science of the Bible with that of the present time. His critical tendencies of thought have been developed and trained. He faces a definite intellectual crisis. What

shall he do about the biblical science. Shall he throw it overboard and henceforth regard it as having no value? Shall he withdraw from the company of those who apparently countenance the outgrown science? This is a matter of conscious readjustment because he has now become consciously critical. He will apply the critical method to his earlier scientific concepts. If his training at this juncture is not such as to enable him to still see value in that knowledge, he will think that he must discard it. His subsequent attitude will reflect the nature of his training. If his training fails to convince him as to the continuity of biblical and modern science, then he will break with the past and have nothing more to do with it.

Because those educational institutions in which religious experience is emphasized are dumb, the young man naturally gets the impression that the church back of the institution does not look with favor upon that sort of thing. If it does, why is not such training provided? As he makes his readjustment he feels that it is individualistic. It is not a position that is recognized by the church. He feels that if he is to be honest with the truth and with himself, he will be out of sympathy with the church intellectually. His social consciousness operates to make the situation uncongenial. Therefore he leaves the church and becomes one of those who regard church membership as evidence of an uncritical mind.

Or, if he stays in the church he does so with mental reservations and a great deal of confusion as to what he shall do or think. He may "stand by the church" because of emotional or traditional elements that, in themselves, do not ease the tension. I was of the latter class. While not intentionally dishonest in my attitude toward the truth, for years I inwardly longed for a way out of a thoroughly unsatisfactory position. I would not have been in this distress if I had been shown the value of biblical science in the light of modern scientific truth. That our youth are still deserting the church, or are still subjected to this rack of intellectual unrest is as immoral as it is unnecessary. It is immoral if we allow our educational cause to become a reproach because we do not make it "intellectually respectable." It is unnecessary if the solution lies within reasonable possibility of realization.

It is my opinion that the solution lies at hand, and that it is high time the church should rise to the situation and supply this lack in Christian education. The solution lies in imparting the right knowledge in the way of supplementary information at the right time. It should be given under the leadership of men who, in themselves, are living exponents of the highest ideals of Christian culture and scholarship.

But now the question rises, What should be the nature of such training? What should be the content of the material taught? I can only sketch a few suggestions. It should be in the nature of a regular course in the college curriculum. It might be called biblical science. It should be required of all college students. It should be outlined with special reference to scientific courses such as geology, anthropology, or ethnology, zoology, astronomy, archæology, and biblical history. The object of the course should be twofold. First, to set forth the content and meaning of biblical science. Second, to make clear the value of biblical science by showing its relation to modern science.

The meaning and value of biblical science can be developed under several conceptions:

1. When completely edited biblical science assumes proportions of unexpected range and interest which justifies careful study and arouses a deep appreciation of scientific achievement with such slender resources as could be commanded long ago.

2. It contributes to the historical and genetic interests of modern science by giving a picture of the scientific notions of those remote—almost primitive—times and peoples.

3. Much may be gained by way of appreciation of the value of early science by a study of the manner in which it anticipates larger truth. One of the most fascinating aspects of the development of man's thought is the fact of *direction*—reaching out along the ways of truth.

4. A better understanding of and sympathetic approach to other religions by noting the similarity of the conceptions of cosmology and folk-stories the world over, of which those of the Old Testament are the very finest types.

5. In showing how Old Testament religion became the foun-

dation for New Testament Christianity in its conception of Ethical Monotheism. Thus biblical religion got a running start of all other faiths, with a corresponding greater advancement.

6. Making clear the conception of continuity in the development of human knowledge and experience, thus making biblical science an integral and essential part of a system including modern science. Instead of being discarded the Bible should become an indispensable reference Book of the present-day scientist.

7. By showing that biblical science is true science, though rudimentary in its form, and partial in its contents as compared with modern science.

With brief excursions into the fields mentioned above, I see enough in this sketch to keep a class busy for a full academic year meeting at least twice a week. What years of vexatious doubt and uncertainty such a course would have spared me! And yet where is such a course being given to-day.

Another question arises. How would such a course be provided for? Who would teach it? This would be a temporary problem only. With a text outlining the work of the course, I rather think that many a professor would feel that he was getting his intellectual and religious freedom in being given such an assignment.

H. G. Wells thinks that we need a new Bible. But he is in the same class with those who would do away with Santa Claus and fairy tales. What we need is to be taught the meaning of the old in the light of the new. So is it with those who think that we should do away with the creeds. But we cannot do away with any of these. They would not persist side by side with the new if they did not have real value still. The Old Testament may not have the same prominence in the higher stages of Christian experience as the New Testament. But it is more prominent in those fundamentals upon which the higher experience is built.

It is possible to be a church member and to possess a critical mind. It is possible to possess a critical mind without throwing the Bible overboard. It is all a matter of right understanding based upon right training.

THE CLASSIC AND THE "BEST SELLER"

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His name was Smith, and he was sitting across the aisle in an observation car, reading a novel. When he saw me lay down a magazine he held the book toward me for my inspection.

"Well, sir," he began, with happy assurance, "that is a real book. Best I've read for two years. It's what I'd call a corker—something doing every page, you know, and the girl—this one on the cover—say, she's all right! Ever read it?"

I admitted I had not.

"Why, say, I'll be through with it in half an hour, and you can have it then. Keep it if you want to; I don't carry books around with me—usually give them to the porter; but if you want it, just hang on to it when you're through, see?"

I thanked him, and half an hour later the book was in my hands. It was one of the season's monstrosities, the sort of book that is advertised for a week, sold by the thousands for a month, and forgotten forever after—a novel written for the trade, and sold to a public which still believes that book advertisements are published for information instead of profit. The thing had some virtue, to be sure; it was brief; it was, as my informant had suggested, full of action. But so far as I could judge it was essentially untrue from cover to cover, destitute of even the common merits of a passable style or coherent plot, and the characters were male and female flappers, only one degree less unattractive in fiction than in life. Fundamentally the book was a collection of poorly told lies, masquerading as a transcript of existence in—call it San Francisco or New York, I forget which it really pretended to be.

By the time I had finished turning the pages, my acquaintance was waiting with the question I had hoped would not be asked, and this was his question:

"Well, sir, what did you think of it? Isn't that some story? Want to keep it? Ever read a better one?"

I am still in doubt as to just what my reply should have been. For a moment I hesitated, with an equivocal acquiescence on the tip of my tongue, and then my conscience took control, and I explained to Smith, in somewhat guarded language, what I thought of the book that had been his delight. Perhaps I was a trifle abrupt; certainly I failed to implant any new and high ideals of fiction in his mind; for when I stopped, his calm answer left me no rejoinder.

"Oh, I see; you're a high brow. Well, to tell the truth, I wouldn't have thought it of you; but if you are, I guess that's all. I suppose you like what you call the classics, eh? Well, I don't. I like just plain books—the sort that it's fun to read, see? Classics! Why, say, friend, this isn't 1776, this is 1921, and if that book there isn't a whole lot more interesting than the ones your grandfather read back at the time of Valley Forge, why, my name isn't Smith. Those old yarns may have been all right when the only wheels that turned out here on these prairies were on the ox carts, but they don't hardly fit in to-day. Give me something up to date." Then with an amused chuckle he added, "Will you give it to the porter, or shall I?"

The issue thus presented in a blunt but perfectly goodnatured way is one that most people are more or less conscious of. The triumphant majority, or the defeated "remnant"? The judgment of the critic, or that of the crowd? Matthew Arnold, apostle of culture, of sweetness and light, or plain John Smith, traveling man? The Classic or the Best Seller? It is an age-old question, always fascinating, always perplexing, and not capable of being solved lightly or unadvisedly.

Indeed, I sometimes wonder whether we whom our friends of the street call "high brows," we who still read the *Prometheus* and *Henry Esmond,* are not partly to blame for the fact that to many the problem seems virtually to defy solution. We are apt to be a bit cavalier, as I fear I was with my traveling friend, are too fond of condemning the literature of the street unread, and

of following the example of old Jeffreys, the hanging judge of Monmouth's rebellion, whose motto, according to a contemporary balladist, was

> "I'll hang you up first,
> And then afterwards try you."

Particularly we who have elected as life-work to "teach" English literature, are not as a rule accessible to revolutionary ideas. I know that we are supposed by irate capitalists to be friends of all that is new and destructive in social theory, but I have yet to find a critic of the universities who has suggested that we are too prone to rush after new ideas in our own "special fields." A good many of us, I fear, believe in our hearts that the history of literature is written in the past tense. Talk to us about the Middle Ages or the eighteenth century, and you will discover that there is a body of doctrine comparable in its definiteness to the *Institutes* of John Calvin; ask us about the books of to-day, and we have the phrases ready with which to dismiss the entire matter.

Consider, for instance, that inborn and never-to-be-conquered dislike of the novel "that everybody is reading"—the best seller of the month. Its mere existence bores us; we condemn it unread and *a priori,* an easy way of arguing. But how many people, to justify their aversion to popular fiction, could tell what have been the real favorites of the American reading public? We instinctively feel that they are worthless, and then we pick up a casual number of the Bookman, to find, for example, that the best seller for 1896 was Sir Gilbert Parker's *The Seats of the Mighty;* for 1897 Sienkiewicz's *Quo Vadis;* for 1898 *The Day's Work;* for 1906 *The House of Mirth,* one of Mrs. Wharton's many contributions to the significant literature of America; and for 1913 and 1914 Churchill's *The Inside of the Cup*—not a second *Adam Bede,* but a readable story, the only one that has ever held first place for two years, and a valuable document for the historian of the American imagination. These are not worthless books, they are good books, and they are books which our friends in the

street have pronounced good by the simple process of buying them in astonishingly large numbers.

To be sure, some of the books on the list of America's favorites are hardly in a class with *The House of Mirth,* to say nothing of *The Day's Work.* But *David Harum* in 1899, *To Have and to Hold,* the banner novel of 1900, and with Charles Major's *When Knighthood was in Flower,* the forerunner of a long line of romantic tales, *The Masquerader* in 1905—even here is a trio of books that both traveling man and critic would willingly read. Moreover it must be remembered that there are not many books on the list as questionable as *The Rosary* of 1910 and *The Harvester* of 1912.

No, the list of books which actually deserve the name of "best sellers" is a list of representative modern fiction, readable, and for the most part honestly true to the underlying facts of human nature. Apparently the taste of the man in the street, fickle though it obviously is, can be depended on to select "good stories," and to avoid mere trash like *The Eyes of the World,* which, advertised as no American novel had ever been, was deservedly dead after five months. It behooves us, I say, to beware of condemning these best sellers too rashly.

When I have said this I have suggested that perhaps the critics of to-day—and are those of the twentieth century different in this particular from their many predecessors?—are still a little too fond of the idea that literary popularity must imply mediocrity. Everyone knows that a good case can be made for the theory: Horace wrote for the few who understood; the sale of Wordsworth's poems would not have "kept him in shoestrings"; what would have happened to Browning had he been dependent for a livelihood upon publishers' royalties? Walt Whitman, the poet of democracy *en masse,* is read by relatively few persons. But on the other hand there are Aristophanes and Shakespeare and Burns and Victor Hugo and Rostand—popular in their own days, and pronounced good by the acclaim of critic and man in the street. Particularly when dealing with fiction one should beware of this pitfall, for are not the shades of Cooper and Scott

and Dickens always present to rebuke the man who persistently distrusts the judgment of the many? Assuredly there is a sort of popularity which mediocrity, aided by the advertising agent, can readily attain. As certainly there is a sort of popularity which has nothing to do with mediocrity. Indeed, I would far more willingly accept the verdict of the millions of people who have laughed with Mr. Pickwick and shuddered with Isaac of York in his dungeon than the disparaging comments of some of our clever young writers who find poor Scott and Dickens completely out of date.

So much in defense of my friend Smith and the books he has selected for our libraries and store windows. Many of them are poor, to be sure; some are worthless. But on the whole the genuine best sellers are books we need not be ashamed of on our shelves. And the critic who sets up his judgment in permanent and irreconcilable opposition to that of Smith will sooner or later find that the procession has turned a corner and left him amusingly alone at the head of—nothing.

But when we have conceded as much as this to him who loves the best sellers and avoids the classics, we may find ourselves puzzled by two persistently recurring questions. Why is it, if such good novels as those I have mentioned are to be had each year—why is it that the demand for worthless fiction seems to be constantly on the increase? And why, if the vote of the people can to a considerable measure be depended on to determine literary merit—why do the Smiths and Browns and Joneses so regularly avoid the classics in which literary merit is obvious?

Perhaps the first question needs no formal answer, for in the unexampled increase in the size of the reading public, an increase that has taken place largely during the last seventy-five years, one may find a ready and, as I believe, an adequate explanation for the phenomenon. Fifty years ago there were say a dozen American magazines in fairly general circulation; to-day they glut our bookstalls, more are appearing each month, and apparently they all find readers. Less than a century ago the young Longfellow wrote thus to his father: "The fact is, I

most eagerly aspire after future eminence in literature; my whole soul burns most ardently for it, and every earthly thought centers in it." The father—a practical man—replied discouragingly: "A literary life, to one who has the means of support, must be very pleasant. But there is not wealth enough in this country to afford encouragement and patronage to merely literary men." To-day one successful novel or play will make its author modestly independent. It would perhaps be an exaggeration to say that in the United States the reading public embraces the total population of the country, but we are rapidly approaching that limit. The market being so enormous and the demand so insistent, it is absolutely unavoidable that part of the supply should be mediocre or worse. Too many of us are content with "something to read": any printed page will do, provided it be of this year's vintage. It was only a month or two ago that the owner of a group of America's worst magazines said: "We are not publishers, we are in the paper business. We buy it blank, and sell it covered with print, and make a profit on the difference in price. It's just paper." So long as a good share of America's readers will be content with "just paper," they will get nothing better.

The second query is not so easily answered. Why does Smith dislike the classics? If the books are as good as the critics say, and if in the long run the public can be trusted to discover a good book, just as a democracy will in its bungling way find its leaders in a crisis, why should the average reader avoid the best in English and American fiction? Why should he be afraid of a book that is "old"? Why do the grandchildren of people who bought the monthly parts of *Copperfield* and *Vanity Fair* turn to David Graham Phillips, while Thackeray and Dickens collect dust in their respectable corners of the library?

In part, of course, the answer is not difficult. For one thing, it is possible in a measure to deny the major premise, and to assert that Smith is more familiar with the classics than he admits. Thackeray and Dickens still sell; yes, and George Eliot and Hawthorne and even Scott. The clerks in the bookstores will give one the information, or the library officials in any large city.

Why, it was not long ago that I discovered, in Chicago, a sane business man who had found the opportunity, while collecting some hundreds of thousands of dollars, to read Thackeray, entire, seven times, and who had named his own eldest son Esmond!

Furthermore, the obvious fact that none of the favorites of seventy years ago are protected by copyright, and hence no publisher will waste money advertising them, will account for a considerable measure of whatever public indifference may exist. Put on the opposite side of the scale the fact that the great mass of Americans is in bondage to the advertiser, and that because of this intellectual serfdom any poor book can be sold, and the wonder is not that Smith thinks the classics are less readable than *Winesburg, Ohio,* but that he has ever heard of the classics at all! Time was, perhaps, when a novel sold because it gradually got the reputation of being worth reading; to-day it is marketed, like a new carburetor or shaving paste; the volume of sales depends very largely upon the amount of money put into the advertising campaign. Scott is not "sold" to us to-day; Harold Bell Wright thrives because of the skill of his advertising agent.

Then, too, there is no use denying that human nature is more or less degenerate, and that even the best of us feel a perverse distaste for anything which we have been repeatedly told is highly admirable and calculated to "do us good." Ministers have been known imperturbably to mend golf clubs on a Sabbath morning, while the "chapel belle gingled loud and clere" in the country church a mile away. What teacher goes to some one else's lecture save out of a sense of duty owed a colleague? We spend our labor for that which satisfieth only a few when we convene committees to decide upon the "best" books for our high school students to read, for as soon as the list is agreed upon we promptly eschew these edifying documents and turn for mere pleasures to the sort of book about which Smith grows enthusiastic. One of the surest ways to stop the sale of a book, or to empty the seats in a theater, is to announce aloud that book and play are destined to become "classics," and that everyone ought to share in the uplifting influences they exert.

Finally, the fact that when the average reader, yes, the average intelligent reader, picks up a book on a winter evening he is seeking simple recreation, and does not wish to think too seriously about any of the phases of life—this fact, of which everyone is aware, will explain much of the indifference to the books which offer so much to us in our serious and contemplative moods. Who shall cast the stone at the man who seeks in fiction not studies of life as it is, but entertaining moving pictures of life as it might have been? Francis Jeffrey advised Carlyle, about whose docility in the matrimonial harness the editor was skeptical, to be gay and frivolous with his wife at least as often as he required her to be thoughtful and heroic with him. Similarly, should not Smith be allowed his hour of mental relaxation after his day of work for "the house"? I believe he should, and at the same time am confident that his fondness for George Barr McCutcheon will never interfere with the enduring significance and popularity of Thackeray.

For the supremacy and appeal of the classics are not jeopardized by the brain-fagged reader's cry for "something light," any more than roast beef and baked potatoes are in danger of being crowded from their place of honor on the menu because occasionally we may prefer Welsh rabbit or broiled lobster. The only attack that the classics need fear comes from that eager minority who are revolutionists by principle, and whose desire it is to set up a new art, a new æsthetic, that shall be in keeping with the spirit of these latter days. They are intensely conscious that the present is a very modern era, and that novels written in the past, if only in a comparatively recent past, must be completely out of date and hence worthless. This is the real crux of the matter, this more or less reasoned feeling that the new conditions of life to-day demand a new type of art, whether it be painting, poetry, music, or fiction. "This is an age of aeroplanes and wireless telephones," says the modernist; "what good is there in fiction or drama that dates from the age of spinning wheels and chain armor? It would be as rational to expect me to live the lives of my great-grandparents as to think that I can find pleasure

in their books. The world has changed almost beyond recognition in the last hundred years; life has changed; and literature, which we still concede to be the mirror of life, must change too, or pass." Thus the modernist, the protestor, who is happily unconscious, as Professor Lowes has pointed out, that this sort of revolt is one of the pleasant conventions of all ages.

But the matter is not to be disposed of by the mere assertion that revolt is a conventional affair. The spirit of discontent with the past, the eager desire to find new creeds which shall satisfy new conditions, these are too widespread to be brushed aside in any hasty manner. Music, art, politics, education, the entire organization of society—all these are being subjected to the most critical scrutiny, and everywhere are the prophets of the new age, preaching change, and demanding a root and branch extirpation of the old, to the end that the new and good may flourish without hindrance.

The person who believes that this sort of argument is fallacious should recognize, before attempting to answer it, that the intelligent modernist can summon a heavy array of facts with which to make good part of his indictment of the past. Many pages of the chronicles of human existence prove embarrassing to the eulogist of the "good old days." This is obviously no time for the "stand-patter" in either tariffs or criticism. One should realize, too, that the extremists in literature and art to-day, even those poor seekers after novelty whose efforts are rewarded with little more than a pitying smile, are doing something in the cause of human freedom. Everyone knows that the last generation has seen a depraving insistence upon "efficiency," upon "standardization," drop its machine-made curse upon the souls of mankind. The "Made in Germany" label has been imitated all over the world. The young men of to-day who read to their associated Dill Pickles what we conservatives may be pardoned for echoing Byron in calling

> "Drowzy, frowzy poems,
> Writ in a manner that is my aversion,"

these young men may be guilty of atrocious verse, but at least

it is worth something to society to have such an eager minority clamoring for freedom. The individualist who despises standards, who throws the book of rules out of the window, and snaps his fingers at the umpire, is a living protest against that sort of standardization which counts men only in the mass. Of course the necessary suppression of certain such elements during the war had its obvious social justification; any attempt to estop the expression of opinion, either political or literary, in these post-bellum days, however, is bound to affect the people as a whole disastrously. And so, though I agree with the radicals in neither their politics nor their poetry, I welcome their presence in the community as one means of preventing us from settling back into too complacent a self-satisfaction. It is a good thing for any Doctor of Philosophy to talk things over occasionally with John Smith.

This at least is my theoretical reaction to the modernist and his urgent cry. Practically he may be a good deal of a nuisance, particularly when he insists on intruding not only his new poetry, but his anarchistic theories into the even tenor of life. Accordingly I live in the hope that some day I may catch one of these young rebels, and force him to listen to my side of the argument. What I shall say, if I keep my temper, will be something like this:

Yes, my friend, I think I understand. You are very up-to-date, even up-to-the-minute in all your reactions. You live in this 'new era,' which you somewhat naïvely think is the first 'age of transition' through which society has passed. You are sure that the world with which you are familiar is entirely different from that of your great-grandfather, and accordingly want to throw away all his old standards and ideals, and set up new and thoroughly modern ones. Your great-grandfather worked fourteen hours a day, sometimes twenty, on a farm in New England, and you, thanks to his energy, can live comfortably on the income of what he and his sons dragged out of that stubborn soil. He drove to church twice a week in a buggy, and milked the cows twice a day, every day in the year, for the greater part of his life. You spend your Sundays at the golf club or on Lake Geneva, and when you travel, you never draw the reins taut over the backs

of a team of Morgans or Hambletonians, but prefer the more modern method of gasoline and oil. You couldn't milk a cow if you had to; why, the very milk you drank, before you had outgrown such infants' food, was coaxed into a sterilized container by a machine which in all its essentials is merely a bovine vacuum cleaner—a device before which your great-grandfather would have stood aghast. You know all about Liberty Motors and T. N. T. and the toddle and monogrammed cigarettes, and in your way are a very decent sort of chap, with a lot of the old stock still in you; but you haven't much in common with grandfather and his corncob pipe, and ought not to be expected to like his books or accept his theories of poetry.

"So far so good, my young friend; but just think a minute. Put on a pair of overalls and an old slouch hat, and then tell me, are you so very different from the men of seventy years ago on the farm? To your credit be it said that you did the same kind of a job in 1918 with Harbord and Pershing that your grandfather did in 1864 with Sherman and Grant. When you sit beside the pretty daughter of your father's partner in your new runabout, your sensations are not so very different from those of the farmer lad driving his 'best girl' home from choir practice or prayer meeting. When you have a touch of the grippe, you ache, in every joint and bone of your tired body, just as your grandfather did when he was in bed with the 'distemper.' If you are sick too long, they will bury you, just as they buried him, and your six feet of earth, after the spring has spun its coverlid, won't look so very different from your grandfather's, out there in the family lot. The cycle of his life was the old mysterious one of birth, and growth, and love, and labor, and death: your life too will follow the same track, as inevitably as the Great Bear will swing its nightly circle round the pole. Your clothes may be different, my lad, but in the essential facts you and your great-grandfather are astonishingly alike. And if this is true, as deny it you cannot, what becomes of your argument that because life has changed literature should change too? Life changed? The clothes have changed, to be sure, but life, in all its funda-

mental features, is precisely what it was seventy or seven hundred years ago."

I wonder whether such a reply would have any cogency. It would not convince the young rebel of his error, or persuade Smith to give up Fitzgerald for Conrad—but of that no matter. Does it suggest in any way the proper answer to this so general cry for artistic revolution to meet new conditions of life? Life changes, to be sure, as the tide ebbs and flows, and literary fashions change; sometimes most inexplicably. But underneath the surface human existence still is—human existence.

It is all pretty much a matter of getting used to the tides—a difficult task for one who has been denied contact with the salt water. Why, only two months ago a small boy said to me, after his first week on the coast of Maine, "Father, I don't like this water as well as I do our lake at home. The ocean changes too much." And change it does: twelve feet is a generous rise and fall, and the lad who goes down to the beach to play may well be puzzled at finding his sand-flat covered beyond a man's depth, and the solid promontory from which he sailed his boats shrunk to a fragment of an island. His whole world is upset, and new plans have to be made for the morning's fun.

But after all, there are few less changeable parts of our continent than that same rock coast of Maine. There it is, with its deep-cut bays, its spray-washed headlands, its green-clad islands lifting their shores from the sea, and its cluster of blue hills looking down upon the even bluer waters—there it is, just as it was when John Smith drew his first map, or when Leif Erickson peered over the prow of his viking ship, and called his fellow rovers to look upon Green Mountain and Megunticook, or Monhegan's mile of ocean palisades.

Yes, it is pretty much all a matter of getting used to the tides—be they those of the ocean, of politics, or of poetry. Once one has adjusted himself to these superficial ebbings and flowings, he will not long fail to perceive the enduring quality of what lies beneath. And of all that endures from age to age, the principles of beauty seem to have been handed on to us with perhaps the

least change. They are to-day virtually what they were when man first began the attempt to formulate them. Religion has turned its coat more than once since David and Plato; the scientist is never sure when a new Copernicus or Newton or Einstein will draw the blue pencil through half of the "truth" that frail human nature believes in. But the things that were beautiful when the Judean shepherd sang his songs on the hillsides, or when the Parthenon raised its wondrous shape over Athens—these things are beautiful still. Nay more, the instinct after beauty, the compelling urge to express truth in beautiful and permanent form, these things persist, though Rome falls, and the kingdoms of her conquerors are lost in the ruins.

Consequently I shall not allow myself to be greatly concerned over Smith's obsession for cheap "best sellers," or despair of the fate of the classics. The time may never come, probably will never come, when all men of all sorts will unite in condemning the novel that is untrue and ill-written. But somewhere in mankind the love of truth and of beauty will always be found, and so long as it can be found, the evil days will not be upon us.

Does this mean that at some future time *Esmond* and *Adam Bede* will be in the hands of all our traveling salesmen? Certainly not. But if it means anything, it means that books written as *Esmond* and *Adam Bede* were written, books which we can again pronounce true in substance and beautiful in form—books such as these humanity will create for itself, and when they are created they will find the popularity they merit. They will not come for the asking, nor will they be born of a nation that has lost the old faiths, and is always crying out after some new thing. The soil must be deep and rich if the harvest is to be worth the garnering, and the life currents of the people must run true if the people's art is to be fair. Perhaps we shall wait long for the day when this new art, these new classics, shall appear, but come they will, as surely as the ebbing tide is followed by the flood. Sooner or later the classics, the new classics, will again be the best sellers, for humanity cannot rest content without them, and perhaps even Smith in the observation car will be one of their readers.

FAITH AND IMMORTALITY

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In subjecting Immortality to the test of reasoning it is not my purpose to question the sufficiency of the religious experiences and the deductions founded thereon by Saint Paul and other biblical characters, nor the similar experiences and deductions of many people of our own time as reviewed by William James in his work *The Varieties of Religious Experience,* for to me they are conclusive. Nor is it my purpose to affirm that reasoning is all sufficient, for I believe that there can be no mathematical demonstration of spiritual realities, as they transcend thought and are broader than language and cannot be circumscribed by words. However, I am not unmindful that God endowed man with a power to reason which, aside from faith, is man's greatest aid to progress. I sincerely believe that reasoning is an aid to faith, and that the power to reason is as divine an attribute as faith itself. Thus do I approach the subject "The Immortality of the Soul."

The Bible, centuries in its formation, constructed by inspired prophets, philosophers, and poets of different civilizations and environments, thus eliminating man's collusion, is a harmonious expression of the will of God. Studied from this standpoint, the Bible is a wonderfully interesting, illuminating, convincing, inspiring Book. Permit me to cite you an instance for the ground work of this discourse. First are the promises of our Lord and Saviour Jesus Christ recorded in the fourteenth chapter of John, and the words are these:

> In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Let us now recall the words of Paul found in the eleventh chapter of Hebrews, wherein he says:

> Now faith is the substance of things hoped for, the evidence of things not seen.

These two great declarations are centered on the one thought

"God and Immortality." Let us see how they are the expression of one and the same truth. Let us analyze Paul's words critically. He says that "Faith is the substance of things hoped for, the evidence [that is, the proof] of things not seen." Here Paul does not express a feeble hope in immortality, but he asserts the fact of immortality. Thus, my subject is not faith *in* immortality, but faith *and* immortality.

Belief in God and Immortality is the heritage of our race. By intuition primitive man believed in God and Immortality. In Egypt's tombs are found beside the dead food to sustain the spirit. The American Indians, before the coming of Columbus, with the Old World's beliefs, placed upon the grave of their dead warrior his slain pony and dog that they might serve him in the chase in the land of happy hunting grounds. History and legend tell of similar customs followed by all primitive peoples.

This faith, antedating man's higher development, has remained with him throughout all time. In recorded history we trace the unfolding and development of this belief. It has kept pace with man's advancement. From the *Book of the Dead,* picturing Egyptian civilization fifteen hundred years before the coming of Jesus Christ, we find this appeal:

> O God, the protector of him who has brought his cry unto thee, make it well with him in the world of Spirits!

In the Vedas, recording the religious thought of India, is found this prayer:

> Thou, O Veta, from the treasure of immortality which is placed in thy house yonder, give us to live.

The law of Manu reads as follows:

> As the bird spurns its nest and soars to the skies, so shall the soul soar to the dwelling of Brahma, casting aside its perishable raiment.

Zoroaster thus declares his faith:

> The soul is a bright fire,
> And by the power of the Father remains immortal
> And is mistress of life.

The sacred literature of Hindustan has this declaration:

> The soul is not born, it does not die.

China's convictions are thus stated:

> Man never dies, . . . The soul is myself;
> The body is only my dwelling place.

The belief of the Arabian and Turkish peoples as found in the Koran is thus stated:

> By the brightness of the morning,
> And by the night, when it groweth dark,
> The Lord has not forsaken thee, neither doth he hate thee.
> Verily, the life to come shall be better for thee than the present life.

In these words does Plato reflect the Grecian thought:

> The soul of each of us is an immortal spirit.

Ovid thus tells of the faith of Rome:

> The earth conceals the flesh;
> The shade flits around the tomb; . . .
> The spirit seeks the stars.

This is the triumphant cry of Job:

> I know that my redeemer liveth.

Paul's assurance is thus expressed:

> For this corruptible must put on incorruption, and this mortal must put on immortality.

Tolstoi makes this confession:

> I remember that I only lived at those times when I believed in God.

The vision of Whittier:

> I know not where His islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond his love and care.

In these words is expressed the faith and conviction of the world:

> In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Thus briefly have we sketched the belief in God and in immortality by historic and living peoples; peoples whose lands encircle the globe; people of primitive races; people who made a garden of Eden out of our prairies and who builded our cities;

people of the highest development; people who lived in the forest, and people who pitched their tents in the desert; people whose altars are erected in the tepee, and people whose altars are laid in the cathedral. Thus how potent are these words:

> Now we know that the impulse to seek Thee came from thyself alone, and what we sought for was the image thou hast first planted in our hearts.

Faith

He who hath not faith in himself lacks courage, purpose, vision. He is a derelict floating down the river of life. The same is true of a nation or a race. Faith is the most potential power in the universe. Through faith alone are we able to tell of the building of the universe, for "what is seen hath not been made out of things which appear" (Heb. 11. 3).

Faith is a lamp unto the feet and a light unto the path of those who tread the road of truth leading to unknown and unexplored regions of invisible realities. It was faith that pulled down electricity from the clouds; that sent the electric wave encircling the globe as man's unseen, unheard winged messenger. Those of you who through lack of faith appeal from God to science must recognize that through faith alone doth science advance. Listen to the testimony of Professor James of Harvard:

> The principle of uniformity in nature has to be sought under and in spite of the most rebellious appearances; and our conviction of its truth is far more like religious faith than like assent to a demonstration.

Who dares take issue with Huxley in this declaration:

> That the cosmic order is rational, and the faith, that through all duration unbroken order has reigned in the universe I not only accept, but I am disposed to think it the most important of all truths.

Thus what Huxley deems the most important of all truths he believes through faith. Haeckel, the biologist, bore witness to the same fact when he said:

> Scientific faith fills the gaps in our knowledge of natural laws.

The South Sea cannibal sought not through faith to widen the horizon of knowledge in which he was born. Thomas A. Edison, the apostle of scientific faith, said: "Let there be light,

and there was light." He filled the air with music. He has made the present day cottage of the peasant more splendid than were the castles of feudal lords and kings. With the key of faith he has unlocked the vault containing nature's richest gifts for men. Faith in an unknown continent which lay unrevealed in an unexplored sea led Columbus in discovering America.

Faith is, likewise, the inspiration and the strength of the moral, intellectual, and spiritual man. Through this power Gladstone reached his sublimest height, who, when his reforms were rejected by parliament, arose to his feet and said, "I appeal to time."

Thus is made manifest the inspiration of Abraham Lincoln:

> The purposes of the Almighty are perfect and must prevail. Though we mortals may fail to accurately perceive them in advance. I have hoped for a happy termination of this terrible war long before this, but God knows best and has ruled otherwise. We shall yet acknowledge he intends some great good to follow this mighty convulsion which no mortal could make and no mortal could stay.

Love, the supreme power of God, which holds the world together, without faith ceases to be a constructive power and becomes a destructive force. Love divorced from faith creates distrust and hatred. Mind without faith is bewilderment. The soul without faith sees despair seated on the throne of hope ruling the universe.

> Oh! would thou choosest not the better part,
> It is not wisdom to be only wise,
> And on the inward vision close the eyes;
> But it is wisdom to believe the heart.
> Columbus found a world and had no chart
> Save one, that faith deciphered in the skies;
> To trust the soul's invisible surmise
> Was all his science and his only art.
> Our knowledge is a truth of smoky pine
> That lights the pathway but one step ahead;
> Bid, then, the tender light of Faith to shine
> By which alone the mortal heart is led
> Into the thinking of the thought Divine.

Science

Let us now consider together Science and Faith, treating

the problem scientifically, and that we may be accurate and not go astray let us first ascertain What is Scientific?

This is the definition as found in the *Century Dictionary*:

> **Scientific—concerned with the acquisition of accurate knowledge and systematic principles by observation and deduction.**

Thus, the groundwork of Science is "Observation" and "Deduction."

Before proceeding further permit me to state that I do not take issue with science; rather do I welcome it as a lens through which we "behold the universe as the crystallization of God's thought." However, I wish to caution you that those savants who throw about them the mantle of Science are not thus cloaked with infallibility. They still remain mortals, in that they err—not even being possessed with the accuracy of a Burroughs adding machine. If proof of this you ask, I bid you be seated with me in the court room for only a day and listen to the conflicting, bewildering statements of scientific experts. In your confusion you will find confirmation in the murmur of others thus expressed: "A little learning is a dangerous thing." "They are beside themselves—much learning hath made them mad." They are riding their hobbies. They cannot dismount. They ride to a fall.

Heretofore your attention has been called to the words of Huxley that "through all duration unbroken order has reigned in the universe," and his confession that this deduction is founded on faith. That this order of the universe will continue for a year, a day, or an hour is a deduction based alone on faith. During my short span of life several groups of men and women on different occasions have set a definite time for the world to come to an end, and while Science scoffed at the idea it was helpless to scientifically disprove the truth of the prophecy. Not having the faculty of prevision Science had to fall back on faith. Thus we are forced to the conclusion that Science and Faith are so interwoven one with the other that they are inseparable.

Biological science affirms a natural relationship between organic and inorganic matter. That life had its origin in a cell substance called protoplasm. That this cell structure multiplied

and divided, and again multiplied and divided time without number. That these cells moved in a designed direction. That they were possessed with characteristics of orderliness, of fitness, of increasing vital value, and continually grew in intelligence. Thus biology explains creative developed life, but biology fails to explain biology. It fails to explain the creation of the first cell substance known as protoplasm. It fails to explain the placing of life in this first cell. It fails to explain what moved these cells in an orderly manner to a higher and definite end, and how they increased in vital value. Science, devoid of Faith, fails. Faith, tuned to the Infinite, receives this message from the Void of Beginnings:

In the beginning was the Word, and the Word was with God, and the Word was God.

Observation—Science fails to explain the beginning. Deduction—That the beginning lies not with nature but with a Supreme Being.

Nor can Science by biology, or any other scientific method, explain beauty. Naturalists have declared that the flowers are made beautiful so as to attract insects carrying the fertilizing pollen from another flower. Not so in the case of the beautiful self-pollenizing flower. Nor does this hypothesis account for the love of beauty in the insect. Nor does it explain the beauty found everywhere "in the heaven above, or in the earth beneath, or that is in the waters under the earth."

Others have said that animal life is made beautiful that it may become unobservable in the beauty of the universe, thus eluding its enemies which seek to kill and destroy. The zebra striped that it might be concealed in the lights and shadows of the forest; the partridge brown that it might be hidden by the autumn leaves. But who created universal beauty? Who painted the autumn leaves? Who made the light and shadow of the forest? Who prisoned light? Who painted the sunset and the Northern Light? Who studded the heavens with the stars and the flaming comet?

Science answereth not. Faith by exclusion, observation, and

deduction says the Creator. For surely not man, for man, nature's highest development, is the only creative form that defaces nature and makes things hideous. If organic and inorganic matter in the form of a protoplasm created this universe on scientific principles as to structural strength, economy of material with exactness and completion before the advent of man, excelling the combined wisdom of the world's greatest engineers, both living and dead, whose created beauty excels the dreams of a Raphael, where every snowflake is a star, every coral reef a cathedral—if prehistoric protoplasm possessed such wisdom and skill, oh! that we might be a single cell protoplasm floating in the fog of some miasmatic swamp, or peacefully reclining on the bottom of some monkey's rain barrel, where a tadpole is the whale of the sea and mosquitos are elfs of the skies!

Who is scientific? The materialist without God, or Faith with God? I leave you to answer.

Let us now proceed with our investigation and see whether Science and Faith proclaim immortality or annihilation.

God never destroys anything. Matter is indestructible. Fire, the most destructive force we know of, cannot destroy a single atom of matter; it only changes constituent parts of matter. Likewise dissolving solids in liquids is only a rearrangement of preexisting parts. And in many instances the parts can be reconstructed into their original order and form. If matter is indestructible, why argue that the soul is destructible? To so argue is an illogical deduction, and hence not scientific.

Why picture God as a mad Cambyses? Can you imagine man with his creative genius destroying the handicraft of his brain as fast as it is created?—a watchmaker taking a hammer and destroying his watches as fast as he completes them? They say there is no toil so disheartening as that which accomplishes nothing; as making a pile out of loose brick and then taking them down and repiling and again dismantling. If this be disheartening, then the wanton destruction of a useful achievement, the culmination of a life's work, is madness.

Can you picture Murillo upon the completion of his "Immaculate Conception," "Moses Striking the Rock," "The Infant Jesus

and John," sharpening his spatula like a razor blade and cutting and slashing these master paintings into ribbons and threads annihilating his creations?

Can you see Michelangelo taking a club like a man of the cave and destroying his "David," his "Captive Youths," his "Moses," his "Christ upon the Cross"?

If you can so see them, then you must behold the vacant stare in their eyes and hear the shrill cry of demoniacs, for only could an insane being commit such monstrous destruction. Man is created by God in the image of himself: what purpose has God in the destruction of man? Why reason that God is less sane or loving than Murillo or Michelangelo?

That God does not destroy the soul is based upon no more faith than the scientific deduction that all nature has been, and will continue to be, regular and uniform.

I know that there are those who do not think that the Eternal casts its shadow upon the universe. I am not of that school. The awakening spring; the unfolding of the buttercup and the violet; the awakening of the mummyfied chrysalis and its winged flight are all symbolical to me of a resurrected life. The carrier pigeon confined in a box that admits not of light, thus made captive and sent by a midnight express to a foreign land, when liberated returns by direct flight to its home. Science says instinct is the compass of the dove. What is instinct? What is this call to return home? Is it different than our fond desire "to return to God"? How can Science classify the talent of the dove to return home and not classify the like longing of the soul?

All nature records full development. With some, life is only a question of hours. With others, life is a question of a century. Yet that all life reaches its completion is not questioned. By what scientific reasoning can you argue that the soul is annihilated and not permitted to expand unto full development? The soul does not reach a complete state in this life. As age weakens the body the soul grows the stronger; the step may grow feeble but the soul falters not; the voice grows faint but the soul rings true; the eye may grow dim but the vision of the soul grows brighter.

Milton lost his eyesight, but his spiritual vision became the

clearer. Paul was beaten and imprisoned, but his soul grew stronger and fresher. When you can record that a soul has reached its full development with the body; when you can record that the dissolution of the physical marks the dissolution of the soul, then, and not until then, is it scientific to argue that the grave is a barred, bolted and locked door to the soul.

"God is Just"

This sentence of three short syllables, only nine letters, contains the law that rules the universe. Its scope is so vast it cannot be fully grasped by man; so accurate in its application it surpasses our imagination; so universal that it is all-inclusive. It governs alike "man made in the image of God" and the life that is revealed by the microscope. For "Are not five sparrows sold for a two pence and not one of them is forgotten in the sight of God."

We cannot measure God's wisdom by the events of a day, a year, a century, or a thousand centuries, for "one day is with the Lord as a thousand years and a thousand years as one day." But standing on the table-rock of time and reviewing the past as a panorama our confession is: "The purposes of the Almighty are perfect and must prevail."

If life ends all, is God just? The autobiography of Paul, the interpreter of God, reads thus:

> I speak as one beside himself. I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

His death, martyrdom. If the guillotine marks the *ne plus ultra* of Paul's life, who can claim that God is just?

Have those youths by whose slain bodies was traced the bloody angle on the battlefield of Gettysburg, who offered up their all upon the altar of liberty that righteousness might rule on this continent, received justice at the hand of God if shot and shell

destroyed their soul? Can it be that those who sleep on Flanders-field will be ignored and forgotten by God when man will forever and forever admit his indebtedness unto them?

With impatience and rising indignation you cry: Stop! You say God is just; the soul survives.

So far I have not referred to the cross, the empty tomb, to Easter morn, for those of us who believe in a Risen Lord question not the immortality of the soul. Nor could they who doubt a Risen Lord, if they could but believe in him, lack faith. I know the barriers to their faith; it is the Virgin Birth and miracles. As to the first, Science has met its own challenger by demonstrating beyond question that when the Queen Bee, the only member of the hive which has taken her bridal flight, meets her death, the workers of the hive immediately lay eggs that produce drones.

As to miracles, more is wrought that is unanswerable by natural law than that which must be attributable to miracle. I have a tree in my yard with two branches, supported by the same trunk and fed by the same roots. On one limb grows a medium size bright, red, delicious apple. On the other a large pale green bitter fruit. I live on a planet that once was a molten mass, a fiery furnace, the intensity of its heat unmeasurable by man. My life on that planet is confined to a belt twenty miles wide. To-day ten miles beneath me the heat is so great life does not exist. Ten miles above me it is so cold life cannot exist, and yet where I live the land is teeming with life. By what natural law was life placed upon this plane? Here is evidence of the greatest of all miracles, the creation of life. The mind and the heart proclaim the existence of a just God, and that man lives forever.

"O God, we thank thee for the world in which thou hast placed us, for the universe whose vastness is revealed in the blue depths of the sky, whose immensities are lit by shining stars beyond the strength of mind to follow. We thank thee for every sacrament of beauty; for the sweetness of flowers, the solemnity of the stars, the sound of streams and swelling seas; for far-stretching lands and mighty mountains which rest and satisfy the soul, the purity of dawn which calls to holy dedication, the peace of evening which speaks of everlasting rest. May we not fear to make this world

for a little while our home, since it is thy creation and we ourselves are part of it. Help us humbly to learn its laws and trust its mighty powers.

"We thank thee for the world within, deeper than we dare to look, higher than we care to climb; for the great kingdom of the mind and the silent spaces of the soul. Help us not to be afraid of ourselves, since we were made in thy image, loved by thee before the worlds began, and fashioned for thy eternal habitation. May we be brave enough to bear the truth, strong enough to live in the light, glad to yield ourselves to thee.

"We thank thee for that world brighter and better than all, opened for us in the broken heart of the Saviour; for the universe of love and purity in him, for the golden sunshine of his smile, the tender grace of his forgiveness, the red renewing rain and crimson flood of his great sacrifice. May we not shrink from its searching and surpassing glory, nor, when this world fades away, fear to commit ourselves to that world which shall be our everlasting home. AMEN."

SYMPATHETIC MISSIONARY EDUCATION

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When foreign missionaries first went out from this country, the relations of the United States with the countries to which we wished to send religious leaders and teachers were so slight that it was difficult for any one here to know just what those peoples were like. We heard the reports of ignorance, of mistaken beliefs, of revolting practices; but the diplomatic relations, trade relations, between us and the Far East, or between us and Africa did not compare with those we had with Europe. Our feeling here that in civilization and in religion they were all wrong and we were all right, took out the early courageous missionaries fortified with great zeal and thorough consecration, but with scant knowledge of the background of racial history of the peoples to whose service they were giving their lives.

Perhaps it is that fine American aggressiveness, which drives us always forward, not counting the steps by which we came, that leads us to rush in boldly in the face of unmeasured obstacles, and by which we sometimes achieve such surprising success. We will not discount the work of the pioneers. They had as much preparation for their work as it was then possible to secure. But our knowledge of the world has been so widely extended—largely by their efforts—by exploration, by scientific study, that we may now take up work in the foreign field with a far greater understanding of the people to whom we go than was possible even a generation ago. Well will it be for us if we give as great devotion in our service.

We used to think that the "Heathen," as we called them, did wrong willfully, because they liked it, intentionally, maliciously, and that we must hurry over to them and tell them how wrong they were in every particular, and that they must at once break with all their habits and traditions to become *"like ourselves,"* forgetting that they are essentially sincere. Of course we have the True Light, but we look now to see whether they have

any light. We try to get their point of view, to see through their eyes, and to do that we must know their history, who they are, where they came from, what outstanding characteristics of ancient peoples have been combined to form the modern populations.

It is seldom that a missionary is sent to an unmixed population; and the mixtures are usually of races different from our own, so that we do not know intuitively just what their reactions are to the world about them. It must be a matter of deliberate study before we can claim that we know and understand the people of a foreign mission field. We need to know the course of political history, for we sometimes arrive during a period of transition, or after revolution or oppression has altered conditions greatly. This is true in Africa, where so much misunderstanding of native custom has led to outrages and cruelties in the early dealings of outside nations with the Negroes.

We must know the religious ideas and fundamental beliefs of a people, because then we touch the awe, the mystery, of things venerated, feared, worshiped.

When we can command the language of the people we come closer to them than we ever can when they try to talk to us in our language. None will tell their deepest thoughts, their deepest longings, reveal their souls, in a translation! They will talk freely only in the tongue to which they were born.

We can go more deeply even than this into the study of a people. Remembering that "Custom has among primitive peoples far more power than law among us," the deep-rooted veneration for accustomed usage, a conservatism stronger than anything we know, we must get at the background of their thinking, know the social setting, allowing for the conviction in their minds that the *established* order is always right. We will find religious unrest and open-mindedness long before we will find any feeling that the social arrangements need modifying. This is not an argument for the preservation of so-called "pagan" customs and beliefs by the missionary, but in the matter of standards of propriety and impropriety there are many features quite harmless in themselves, of the utmost importance to them, and we could well afford to let them stand. As for beliefs, where we find that a people have an

idea of a Creator, how much easier for us to build on that; if of an after-life (and most people have that) how much easier to translate into our terms; if an idea of sin, how easy for us to introduce the idea of atonement, rather than to tear down all their beliefs and start anew.

An intimate study of the kind suggested might well begin with a careful analysis of the geography of the land, and its significance; the location of mountains and rivers, their effect as barriers to colonization, or as routes of travel, character of the soil, rainfall, natural resources, ease or difficulty of procuring food. Then the origin of the earliest population, the various migrations, conflicts with other races, and the degree of divergence of other races, the conquest of land, and over people, amalgamation of peoples. Then comes the question of the degree to which the conquerors have influenced the conquered or have themselves been modified by them. Here begins the intensive study of a people, perhaps only one tribe, perhaps a whole race, where the missionary on the field finding certain deeply rooted, widespread customs, assuming them to be old, is able to trace the practices of to-day back into the misty past of his people.

It is possible to begin such study here in this country by using the carefully prepared books of scientific men, who in anthropology and ethnology have by much effort and after much time procured the facts which give a complete account of the manners, customs, beliefs of a people. Our missionary books, mission study books, and the rest, have been written to show the phenomenal progress of missions, and the wonderful adaptability of the natives, and have often failed to picture vividly the people as they were when the missionary first met them, quite overlooking the fact that the successors in the work need to know out of what the people came, and even we in this country could draw our own conclusions if we saw the picture of the people as they were, and then what they have become.

The sort of facts we need to know are the traditions of the people, their own explanations of where they originally came from (though this may not always take us as far back as we want to go), their explanations of the way in which distinctions they now recog-

nize came into being, how communities are related, how clans are related, how the many prescribed practices came to be observed. They may not always be able to account for all they do, but the fixity of established order argues antiquity and consequently will not yield quickly, and we need to recognize that custom is very old even when we cannot ascertain how old.

We need to know the marriage regulations, whether they are based upon the nearness of blood relationship as in Australia, and in South India, or whether blood relationship is an absolute bar to marriage, as, largely, in the North of India. We find that this matter of marriageability is clearly defined and strictly enforced, and the point for the missionary is to know what the rules are and unless they violate the Christian moral code to encourage them rather than insist upon marriages even among Christians which will be condemned as illegitimate. We, in the name of a pure religion, must be careful not to insist upon what to them is pollution.

We find that the names which individuals bear often indicate the degree of relationship, that they are called by these rather than by personal names, and this partly to protect from misunderstandings, because in many places those who are too nearly related by blood, or are supposed to be so related by having membership in the same clan, for instance, must very carefully avoid one another, may not speak to one another, and for this reason it is very important to know what the character of names may be and what they mean. In this connection the change of children's names from the vernacular to those of foreign origin is most unfortunate, because the tribal or clan affiliation may thus be entirely lost, and the child be left without known kindred. This is particularly true in Africa, where names have this significance.

With marriage rules is associated the idea of descent, for though maternity is recognized almost everywhere, paternity is not always. "Custom, which has among primitive peoples far more power than law among us, determines whether a man is of kin to his mother and her relatives, or to his father and his relatives, or whether both sets of relatives are alike of kin to him." [1]

[1] N. W. Thomas, *Kinship and Marriage in Australia*, p. 4.

In a question of the relative importance of consanguinity and of kinship, which distinction is very significant in primitive society, we find that consanguinity depends upon birth, while kinship depends upon the law or custom of the community. Consanguinity is physiological. Kinship is sociological. "Custom determines the limits within which consanguinity is supposed to exist; or, in other words, at what point the descendants of a given ancestor cease to be blood relations." [2]

In regard to the subject of marriage among the peoples of foreign mission fields the missionary has always to keep in mind a point of view entirely different from our own. In societies which count kinship (real or assumed blood-relationship) as the fundamental thing, and not as in our own culture a matter of secondary importance, there is the *necessity* for the marriage of every member of the society. Where the *family* unit is of consequence, and all such ties binding, there must be offspring, and each member must contribute to the family membership. This is not a congenial point of view to us, brought up as we are in a society which offers opportunities and a decent status for unmarried men and especially for unmarried women, and on this question it is not so easy for young, unmarried women missionaries from America to grasp the Oriental or the African position in their dealings with the girls growing up in Mission schools. There is no place in the social economy for the unmarried. The Western ideas on this subject may eventually prevail, but they cannot wisely be urged until society in many other ways is made ready for them. With this emphasis on the necessity of marriage is found associated a very clearly defined idea as to proper mating, the lineage of both sides of the contracting families is known, and marriageability determined so that succession to prerogatives, to privileges, to duties may be secure and inheritance of property be undisputed. In both these matters custom is exact, and the rules are established in all primitive society.

In connection with inheritance we find exact regulations as to

[2] This distinction is made not only in primitive society, but we find a striking example of the technical interpretation of these terms in modern society; according to English law the father is not kin to his illegitimate child, but an act of Parliament is necessary to make them kin. From N. W. Thomas.

disposal of personal property and of real estate, and in this we need as missionaries to be fully informed, for whatever protection we may be afforded by the controlling government we need to be sure of a clear title to land we secure in the light of the custom of the locality. Where land is freehold, and owned by individuals or by families and descends in families the partition is prescribed and land may or may not be sold according to the custom, or, if sold, only with the consent of all the heirs to the other parts of the ancestral lands. In settling disputes between Christians in villages it is important for the missionary as adviser and administrator to be acquainted with the customary regulations in these matters that he may know which way justice lies, and whether persecution is taking an acute form. The rights of members of the community to grazing land, to common benefits such as wells, etc., need to be known by the missionary arbitrator.

To enter into the life of the people we ought to know something of their home life, of their attitudes toward one another in the household, the place which affection holds in their relations, or whether it is quite lacking. We need to know the things they reverence and worship, what part great fear and dread play in their lives, as taboo overshadows all the life of an African Negro, and when fear of the consequences of neglected observances is so deep-rooted as in Africa we will understand with what tact and consideration such dreads must be dislodged. Modification of burial customs will come about naturally, in due time, but there is no justification for the desecration of cemeteries which has so often led to deep racial misunderstandings. So, too, where there are secret societies which have a firm hold on the people, or religious societies which make for solidarity among a people, if we can find out the beliefs and practices connected with these, we can so much more wisely judge the lines of approach by which to win their confidence.

In such little matters as the division of labor between the sexes, if we know the history of the land we might find such divisions of very ancient date, and made for good and sufficient reasons. Then there is not always adequate excuse for overriding these arrangements ruthlessly, and because with us certain kinds

of work are customarily done by men, insisting that men there shall do what has always been women's work. In this same connection might be mentioned the tragedy of introducing American, or other foreign, forms of handiwork which are far inferior in artistic effect, as, for instance, crude outline embroideries of foreign patterns when the fine embroideries of the country need encouraging. A revival of some lost art which had a charm and value of its own would prove far more of a benefit than the introduction of a strange art which could not fail to be a poor imitation.

As we follow these lines of sympathetic approach we will find more and more material coming into our hands by which they will be interpreted to us, and they will at last really understand the motives which actuate us. For instance, the study of children's games in any region will reveal the play-activities—or the lack of them, as the case may be—and we can encourage what is satisfactory, build on where they are lacking, develop imagination, introduce or encourage physical exercise where its value is not appreciated (as has been done in India and in China by the missionaries and the Y. M. C. A.) We will often find surprisingly advanced ideas of hygiene where we least expected, and a knowledge of how to "keep fit" that we had fancied only advanced modern civilization had recently developed. Frequent bathing, the use of the sweat-bath, the care of the teeth, dietary regulations, the value of massage, the use of splints for fractures, and the knowledge of some medicinal herbs, stand out from the medley of magic and superstition in a way to command our attention.

In this attempt, then, to insure a sympathetic approach to the people to whom the missionary goes with eager desire to share blessings which he firmly believes to have but the one source—a knowledge of the true God, and of his Son—our plea is for the fullest preparation in knowledge of the country and its people which the missionary can secure. This preparation can be well begun in this country before starting out; it can be greatly increased by well-planned study on the field; it can be added to, systematized, and classified by study on furlough; and the Christian missionary may become the best authority on his field, and his accounts the most full, accurate records so far made.

PROPHETIC GUIDANCE DURING NATIONAL CRISES

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THE law of leadership is fundamental to the development of all social and political institutions. Sent forth as the proof and product of the expanding life of the community, the natural leader becomes first the embodiment of the strong but simple instincts of the group, then the personal representative of conscious public opinion, and finally the lawgiver and arbiter of social justice, the judge of all moral and spiritual values. Every outstanding character in history, therefore, is a living witness to the genius of a community to attain to an increasing realization of its latent powers. He is nature's conservator of the vital interests of humanity; his successes are the guarantee of our capacity to achieve.

History is able to exhibit elsewhere no parallel record of such extraordinary leadership in human affairs as is represented by the ancient Hebrew people, whose biography, for this reason, has become a part of the sacred literature of the Christian world. Standing by itself alone, this fact is of more than passing interest. It takes on an altogether new and interesting meaning, however, when considered in the light of two vital aspects of the present-day world situation. The first of these is our thorough, although somewhat belated realization that we now live in a world coming to its full senses upon the question of militarism as a policy of human arbitration. Made teachable through suffering, we are now in reality learning the blood-taught lesson that a genuine distinction is to be made between physical might and spiritual superiority, that, in short, no question of human interests is settled ultimately until it is settled morally. The other is the great burden of responsibility almost suddenly laid upon the people of the United States now called upon to lead the way in presenting the truth of this lesson in so prophetic and yet so practicable a manner that it may carry thoroughgoing conviction to all the enlightened nations and peoples of the earth.

Here, it is clear, is an open door of opportunity for the church.

Aware of the strategic significance of social leadership, and conscious of its own commission to furnish such leadership with the vision of an ideal and with the strength and consecration necessary to assure its attainment, the Christian Church, during these critical days, faces a great responsibility. Accordingly nothing is more natural than that thoughtful Christian people should have their attention turned to the Bible and its message upon problems of grave and far-reaching international relationship. An historical outline representing typical examples taken from the field of biblical literature will serve to drive home with unmistakable reality the lesson which, just now, the modern governments of the world need most of all to learn. From even as brief and incomplete an outline as is here attempted the reader who will serve as his own philosopher of history may find convincing evidence in the Old Testament history to establish the thesis that the conquests of the sword are invariably arbitrary, and their results ephemeral; and that the victories of peace are the fruit of the many bloodless battles of the spirit fought by a nation's or a people's religious leaders and men of God. Without exception, Israel's outstanding prophets were no warriors. Their position of rank as preeminent historic characters has been determined by the trustworthiness of their unanimous conviction that it is not by mere might, nor by the subtile power or contrivance of man, but by the Spirit of the living God that great things are wrought and come to pass. Accepting this prophetic verdict as representative of an advanced standard for the measurement of the moral stature of men, let us proceed briefly to test a few of the most conspicuous biblical characters in the light of this standard.

Hebrew history begins, if early tradition may be included, with an account of a man who appears conspicuous for his faith that Jehovah will make of him a great nation. Such an assurance must have involved a strong appeal to personal ambition, but we do not find Abraham yielding to the tenacious war instincts of the surrounding Canaanitish tribes. Instead he wins fame for himself for his willingness to live at peace with a self-seeking and certainly inferior kindred tribe, and for his splendid magnanimity which, despite his increasing wealth and power, made him a welcome sojourner both in Canaan and in the land of Egypt.

Isaac, following in the footsteps of the first great Hebrew patriarch, is presented, in almost the only portrait we have of him in the Old Testament, as a master diplomat and peacemaker. It was Abimelech, king of the warlike Philistines, and a man of superior power, who sought the truce which was effected between the Philistines and the Hebrews at Beersheba, the well of the Oath. It is interesting to note that this warrior king's desire for a peaceful relationship with an apparently alien settler in the land of Canaan was not the outcome of Isaac's fame as a fighter; it came as a consequence of the noble patience with which he and his men went about digging new and larger wells faster even than Abimelech's servants could stop them. The life of this second great patriarch is evidence both of the power of patience and of the prosperity of the peacemaker; it typifies those religious and moral ideals which in their noblest expression the later prophets of Israel came more and more to associate with their conception of Jehovah as the nation's God.

The name Jacob, standing in Hebrew literature for craft and intrigue, is not complete without the surname Israel, epithet for the man who, by the waters of Jabbok under the silent stars of the night, fought without spear or sword the crucial and decisive battle for his soul. The victory he sought and won was not over Laban or over Esau, but over self; and the rich reward was the blessing of Jehovah his God.

It remained, however, for the last of these renowned patriarchs of Israel's noble ancestry to become the embodiment of the nation's highest moral and spiritual ideals. Joseph is known to the student of the Bible not only as a paragon of human wisdom and sagacity; he is the earliest example of the Hebrew ideals of a genuine moral heroism, an absolute confidence in the overshadowing and protecting presence of God, and of a beautiful humanitarian spirit the outcome of a strong and normally developing social consciousness. His cosmopolitan attitude as an alien among strangers, his magnanimous forgiveness of evil treatment at the hands of brothers, and his strong belief in the principle of genuine moral integrity as an individual's or a nation's best defense, commend him as worthy of the attention of the modern time.

Coming to Moses, with whom Hebrew national history actually makes its beginning, we find ourselves awe-inspired in the presence of a man of marvelous genius as a social and economic reformer, a moral philosopher, and a spiritual prophet and teacher. Perhaps the outstanding mark of the transcendent greatness of this man is his faith in the dignity and the intrinsic worth of an individual human life. Jehovah, as Moses knew him, was not above entering into close personal relationship and into a mutual and perpetual covenant with a race of slaves. The establishment, under Moses' leadership, of a simple theocratic form of community government, pointed toward the institution of a social order regulated by the principle of individual liberty ennobled and refined by its definition in terms of spiritual experience. He was, as far as we know, the world's first successful founder of a commonwealth. Every modern democracy is in a real sense a monument to his name.

Next in historical order is the observation that Israel's whole military career, from the beginning of the nation's political aspirations down to the days of its impending dissolution, presents only occasional characteristics noteworthy as an expression of her peculiar racial genius. From the time when Samuel, a great seer in a very dark age, was forced into retirement by the intemperately aggressive Saul, throughout the years of Israel's power as an absolute monarchy under David and Solomon, even to the reign of King Ahab in Samaria, the voice of the prophet of Jehovah was scarcely heard. When at last Elijah and Elisha, ardent and greatly needed champions of Jehovah, did appear, their zeal in eradicating Baalism was carried to such natural extremes that Hosea, who represented a new era in the prophetic movement, instead of commending the Elisha-Jehu plot and its war-program, condemned it. The ground of condemnation was that, even though coming in the name of Jehovah, Jehu "drove furiously," and that, as the prophet with his naturally sympathetic nature and his keen spiritual insight was very quick to perceive, was not pleasing to God.

The period of Amos and Hosea in biblical history presents a number of outstanding points of similarity when compared with the world situation of our own time. The exaggerated em-

phasis upon material prosperity, the pitiful social injustices, and the prevailing spiritual insensibility of the period find strong parallels in the modern age. The message of Amos to the leaders of his people was a plea for social justice as a proof of their religious devotion; it was a challenge to all who confessed allegiance to Jehovah and claimed his protection to accept the moral and social responsibilities compatible with his nature and character. Hosea followed up the work of his predecessor of only a few years with a testimony out of his own personal experience to the need of a new spiritual basis for Israel's social and political life. What was needed was the establishment of a new and more intimate heart relationship between God and his own people. The prophet's own experience was proof that such a relationship would be the inevitable outcome of a proper realization of the love of Jehovah for Israel as revealed in the history of the nation.

It will be noted that the burden in both of these prophetic utterances is in behalf of the welfare and the continued life of the nation. They are, in short, great pleas in the interest of national preparedness based upon the conviction that the surest defense of a people is its purity and integrity of soul.

Isaiah's ministry among the people of the Southern Kingdom, though of longer duration and more influential by far than that of his contemporaries in the north, differed from theirs only in the still stronger emphasis upon loyalty to the highest spiritual ideals as a nation's only guarantee against political decline and consequent foreign aggression. His noble conviction that Jehovah would not permit Zion to be taken was the outgrowth of a moral certainty that truth and righteousness are forces fully to be relied upon even in the protection of a city against the armies and the unlimited ambitions of a world empire. Such an adventure of faith could not fail of victory, and we rejoice that the prophet lived to see the reward of his heroism in the withdrawal, from Jerusalem, of the Babylonian siege.

In Jeremiah we have another type of figure, the hero of tragedy. The political situation by this time had greatly changed. With the fall of Nineveh and the sudden rise of the new Babylonian empire, the fate of the Hebrew nation was sealed. It had

brought the day of doom upon itself by a most obstinate disregard for the warnings of its religious teachers, the most far-seeing and patriotic men of the land. Among these men Jeremiah was the last noted representative of Jehovah to appear among the Hebrews during their national career. His task, in the face of this tragic circumstance, was the most difficult that could be imagined. Sorrowfully aware that it was now too late to save the nation's political independence he counseled diplomatic loyalty to the Babylonian conqueror. He hoped thereby to preserve the social unity and religious life of his people; instead he was misunderstood, pronounced a traitor and forced to flee from the city to save his own life. Despite this treatment he remained true to his task. This man was no mere "weeping prophet"; they who have thought so have misunderstood and misinterpreted him. He stands to-day as in many respects the most heroic and noble figure of the whole history of the Old Testament. He was nothing less than Israel's spiritual saviour during the most critical period since the founding of the nation. He saved the religious life of Israel by individualizing it, and thus for the first time setting it free to find its way out into the world and to found a new spiritual kingdom or society in which all men should know Jehovah from the least to the greatest, and in which nation should no longer lift up the sword against nation and the world no longer learn war.

How fitting, therefore, that a few years later the great unknown prophet of the Exile should speak in words of subdued and holy ecstasy of those days when out of his own people thus spiritually prepared should come the suffering servant of Jehovah who by his travail of soul should save the nations of the earth and bring peace and good will to mankind.

The story of the fulfillment of this noble expectation is found in the New Testament, the book of the gospel of universal brotherhood as proclaimed by the world's great Prince of Peace. There is cause for genuine encouragement in the fact that now more than ever before the eyes of the world are turned toward the Great Teacher in whose name all false and foolish hatreds may be dispelled, and counselors may come to unanimity, and civilization at last may be given its long-deserved and supreme chance.

OUR INADEQUATE FACILITIES FOR MINISTERIAL TRAINING

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The shortage of ministerial supply has been the subject of much recent discussion. All sorts of reasons are offered to account for this situation. Many of these are quite unconvincing. Probably the greatest stress has been laid upon the inadequate support our ministers have been receiving. It is undoubtedly true that as a class they have been underpaid. When there is a rise in living expenses, salaries are generally the last to receive the necessary adjustment to conform with changing conditions. While there has been a notable advance in our pastors' salaries, it may still be conceded that the average is much below what it should be. But I am not disposed to think that this accounts for the unsatisfactory situation that pertains to the leadership of our churches. A score of years spent in intimate relation to young people in our educational institutions, as pastor in college towns, and as president of a college, has afforded me very considerable opportunity to estimate the spirit of our young people. I offer it as my testimony that very few men, suitable for the ministry, have turned aside to other vocations for financial reasons. I believe we will have to search further for an explanation of the unsatisfactory situation that confronts the church.

I hazard the suggestion that no shortage actually exists in the Methodist Church. I am not qualified to speak for other denominations, but I am convinced that a study of the facts relating to our own church will show that all this outcry about a lack of recruits for our ministry is without excuse. An examination of our Conference Minutes will reveal the fact that our vacant churches are almost negligible. Here and there vacancies do exist while adjustments are being made, but most of our churches are supplied in one way or another. That which disturbs us is not our vacant pulpits, but the character of the "supplies" upon

which we are compelled to rely in order to avoid such vacancies. Possibly my own Conference, the Indiana, is exceptional, but it is occasion for concern to find that at the present time one hundred and six pulpits, or just about one third, are occupied by men not qualified for membership in an Annual Conference. It is true, a few of these, but only a very small minority, are students in our colleges, who will later be accepted into the regular ranks of our ministry. But a large proportion of these men are in or past middle life and are employed because they are the best that can be secured to fill up the gaps.

Our church has made a brave effort to raise the standard of educational requirement for our ministry by legislation. It requires the applicant for admission to an Annual Conference to present a preparation equivalent to graduation from a standard high school. It is true, provision is made to cover exceptional cases, which provision is taken advantage of all too frequently. But we must be aware by this time that this great lack cannot be met by merely prohibitory legislation. Undoubtedly the result has been to stimulate young men in some cases, to make a braver effort to meet these requirements, but in very many cases it has been to simply close the door of the Conference to excellent men, leaving them to serve the church as "supplies." Were our district superintendents not permitted to use these men in this capacity, our work in many places would be in very serious straits. I raise the question as to whether we are treating this matter adequately. Look over the hundred and more men of our own Conference who are serving as "supplies," and you will find that the great majority of them are men of fine consecration, fair average ability, and men who would be capable of serving the church with much acceptability if properly trained. Indeed, I imagine they are very much like a large number of the splendid men who composed our Conferences in the past and laid the foundations of Methodism. When the average intelligence of the people was low, such men could serve the church with acceptability. But we have been making such enormous educational strides in the past quarter of a century, that such men are no longer capable of giving the church the kind of leadership it requires. When we learn that during this period

the high school graduates of this country have increased more than five hundred per cent we realize something of the altered conditions with which the church has to deal. It is difficult to find a community so remote or backward that it has not been penetrated by this educational advance. It is therefore becoming more and more difficult to find a place where these good men can effectively serve the church. What, then, is to be done about it? That something other than we are doing at present must be done should be apparent to all. Here is a task the church has not adequately grasped. We have poured out vast wealth to educate our children in the common schools. High schools have been established in every village and in many rural communities. Colleges are increasing in efficiency because of their better equipment. Our universities have been going forward with leaps and bounds. But all of this time our institutions for ministerial training have been almost at a standstill, as far as attendance is concerned. The catalogues of our three larger theological seminaries will show a very slight increase in attendance during the past thirty years.

This does not mean that our theological education has been at a standstill. The evolution of our theological schools is both interesting and gratifying. Nevertheless they have left the church in a predicament. The old standard of theological education was undoubtedly faulty, but it had this in its favor, it was adaptable. Almost any person of average ability could gain entrance to our schools, and there receive at least a partial equipment. This is not the case to-day. Our larger theological schools are practically graduate institutions. Where diploma courses are offered, it is under such conditions as are calculated to somewhat discredit that work and to discourage the student. This advance in our seminaries is splendid as far as it goes, but it largely prepares men for only one stratum of society, the educated, well-to-do classes. The man who spends four years in college and three in the seminary does not usually take kindly to the idea of giving his life to a country circuit or even to the more difficult industrial situations. He will accept such an appointment with good grace if he has the proper spirit, but it is usually with the idea that it is only temporary, and that the circuit is the stepping stone to a station or a

more attractive city pulpit. Nor is such a man quite qualified to do the task that urgently needs to be done. He has lived so long in an intellectual atmosphere, and in the association of certain classes of people, that he has lost touch with certain other conditions in society. He really does not understand the problems to be solved, nor has he always the inclination to give that thorough study to the task that the man would who purposes to devote his entire life to that kind of work.

What, then, is the remedy for this condition? I suggest that in addition to our present theological schools we need to have established two other distinct types of institutions for ministerial training. One of these should be devoted to educating men for the rural work, and the other to training men to serve effectively amid our great industrial groups. Our conventional theological seminaries are not well suited to either of these tasks. Besides they have all they can do to care for the work they are now carrying on.

Let us look at the first of these groups. There has always been, and is to-day, an abundant supply of men to carry on the rural work. The path between the farm and the country church has always been well trodden. Admittedly, the greater number of our ministerial candidates come from these rural charges. Many of these begin young enough and have sufficient resources to carry them through college and seminary. All such should be encouraged to complete this fuller course. The church will have ample need for them. For some reason or another our city churches are not turning young men toward the ministry in large numbers. Were it not for this constant current of fresh life flowing from our country circuits, through our schools and seminaries into our city pulpits, our church would be in a very bad way. I have no disposition to criticize the way our theological schools are now conducted. The only thing I wish to point out is they are only partially meeting the needs of the church.

Many of these fine men who receive their passion for service in the country church are not able to climb the ladder. It is too far above their reach. Many of them are belated students. Perhaps they were converted too late in life to take advantage of our educational institutions as at present established. They are good

men and true, who would be capable of rendering very effective service for the church if it had any means of equipping them. These men would be happy to serve the country circuit and to spend all their lives amid surroundings with which they are perfectly familiar. But they should be trained for their task. The time may have been when the Methodist Church could take men directly from the plow handles and put them in places of leadership. When the average intelligence of the community was low, it was not difficult for men to acquire the education necessary to fit them to effectively minister to such a community. But that day is past and the church is suffering because it has failed to keep pace with this educational advance. The decay of the country church is the theme of much discussion to-day. All who study the case agree that a different program must be set up if we are to meet the rural situation. Our church has recognized this, and has attempted in a small way to remedy the case. Our Board of Home Missions conducts its summer institutes for rural pastors. Many reports from these are exceedingly gratifying. But after all, this is only dealing with the great problem in a fragmentary and haphazard way. Is it not time for the church to grapple with this situation in an adequate manner?

We should establish an entirely distinct type of institution for the training of these rural workers. Indeed so great is the opportunity, and so urgent the need that two or three such schools could very well be utilized. These institutions should be located with great care. They should not be established in or near a great city, nor should they be in immediate contact with a large college whose requirements are rigid, and whose scholastic standards are high. But we have the foundation for just such a work in several of our smaller colleges. They are strategically located, being situated not only in a small country town, but in those sections of the country that have always been prolific in the supply of candidates for the ministry. They have behind them fine records. Their religious spirit has been warm and fervent. Their social life has been democratic, while their courses of study have been adaptable. Such institutions have found it necessary to maintain subcollegiate courses which are an absolute necessity for the kind of work I am

outlining. Let the church relate each of these training schools to some such a college so that the two schools may mutually assist each other, and do away with the necessity of a duplication of work. Adapt the courses of study to the needs of this class of men. The technicalities of exact scholarship can very well be left for our standard theological seminaries. But the important subjects relating to rural life should be studied thoroughly. Complete courses should be offered in the best methods of dealing with these conditions. The circuits within a radius of fifty miles and more could be used as clinics. In that way, it would be possible to turn out men capable of setting up a rural program adequate to meet the needs of the times. Our belated men would find there an open door that would welcome them, and would feel at home because there would be a sufficient number of their own class to form a distinct social group. Men who know the country and who love it, men with clear heads and warm hearts, could thus receive the sort of an education that would adapt them to the fields where they would expect to spend their lives. These men could also receive the training necessary to admit them to Conference membership, and thus afford them the recognition they are entitled to receive. Can any one believe if our church had several such institutions adequately financed, that any Conference would have one third of its appointments filled with "supplies"?

The second task, that of furnishing men adequately trained to handle our work in the great industrial centers, is not so simple. To begin with, our church has largely lost its hold on the very classes that flocked to hear the early Methodists. Wesley, Whitefield, and their co-laborers had their finest triumphs among the colliers of England, and they received a hearing from all sorts of industrial workers. English Methodism is in a much better position in this regard than is our own. Our easy explanation is that the industrial workers in this country are largely foreigners, and therefore, inaccessible to us. But certainly that cannot be accepted as a sufficient excuse for the Methodist Church, the church of the common people, to turn its back upon these great and rapidly increasing groups. Any one familiar with the movement of our industrial life during the past seventy-five years is well aware of

the trend toward centralization. This movement of the people to great industrial centers will increase with accelerating pace. Our latest census shows that great areas, even including entire States which are largely rural, have decreased in population during the past decade. On the other hand, the great industrial centers have grown with an almost alarming rapidity. The application of machinery to industry has been the chief factor in bringing about this change, and we are probably only at the beginning of this great industrial evolution.

This new industrialism has created an entirely different task for the church, and one which it is poorly prepared to meet. I have indicated that we have been drawing very largely upon the country for our ministerial recruits. It should be recognized that the preacher reared in the country does not know the modern industrial problem. Our country life is yet largely dominated by the ideas that prevailed in the old industrial system. The church has been bewildered because of the indifference and even hostility that the industrial worker has so often shown toward it. But there must be an explanation for this attitude of mind. It cannot be laid to an inherent animosity to the teachings of the Carpenter of Nazareth. We have all heard stories of assemblies of working men who have cheered the name of Christ and hissed the mention of the church in the same breath. Possibly many of these reports are exaggerations dressed up for rhetorical effect. But it cannot be disputed that the average industrial worker insists that the church does not comprehend the labor problem and utterly fails to get his viewpoint. Nor is he very far from the truth in this insistence. The average preacher thinks in the terms of the old industrial order, where handicraft, personal intimacy, personal bargaining, and small operations were in vogue. Consequently, he fails to comprehend the new social system that has been created by the great combinations of capital which call for large aggregations of workers. He fails to see that this personal interest and intimacy between master and man is largely gone, and that if the worker is able to maintain his rights in any adequate way it can only be done in a league of some sort with his fellow workers. But the labor union is regarded by the average preacher as a good deal

of a nuisance, which operates to his personal inconvenience all too frequently.

The time has come when the church must realize that mere good will on its part will not solve this intense problem. We must go deeper and endeavor to understand it and be able, as Christian workers, to relate ourselves intelligently to the groups we are trying to influence. This does not mean that the minister must take sides with labor against capital, but it does imply that he will have the penetration to see clearly the real issue and be able to deal evenhandedly between these opposing elements which create our acute labor problem. That means that the psychology of the industrial worker must be thoroughly understood. This cannot be achieved through books alone. I am well aware that "courses" are offered in all our seminaries, but a mere academic knowledge of this problem will not touch the case. We must come closer and effect vital personal contacts if we are to gain the confidence of that great class now so largely estranged from the church. But how can this be done?

I offer a suggestion. We may get a hint from an educational process begun, I believe in the first place, by the Engineering Department of the University of Cincinnati. Here the idea was conceived that the effective institution does not need to pile up great masses of costly equipment when the industries of the city furnish these features much more adequately than any university can possibly hope to do. Their plan is to have the students spend two weeks in the class room, and then follow it with two weeks in a factory, alternating with a similar group. In that way they receive their practical training amid circumstances ideally adapted to their various professional courses. I recall passing through one of the great shops of Cincinnati in company with the foreman, and as we went from group to group he would point out the men who were university students. Their clothes were just as soiled, and their hands as smeared as those of the other fellows, and you would need to look carefully into their eyes to discern any difference.

Why may not the church adapt this method of part-time work to equip its ministerial candidates? I do not suggest using the shop as an engineering laboratory, but rather as a psychological

laboratory. How would some such a plan as this work? Establish an institution for ministerial training right in the heart of some great industrial center such as the Calumet district, Detroit, Cleveland, Pittsburgh, or any of our distinctly industrial cities and adopt this part-time system. Let a group of men spend two weeks in the class room, and then go for two weeks into the shops while their places are taken by the other group that has preceded them in shop work. Let them adapt themselves to the working conditions of the groups with which they associate. If it is a union shop, let the men carry a union card; if an open shop, let them conform to that standard. Let them relate themselves as closely as is consistent with the actual life of the people. This method ought to do two things. It ought to help toward self-support, a very significant factor. But what is still better it ought to help to an understanding of the workers' viewpoint. It ought to gain for him their confidence and give him an unfeigned sympathy with the struggles of this discontented and misunderstood element of society that is now causing the public no little uneasiness. Would not men so trained be qualified to handle those most difficult fields, now so poorly cultivated by our church, the great industrial centers? Unless some such method of training can be found, the church must continue to see these large groups gravitate further and further away from her influence. Already we have lost much ground. We cannot afford to yield any more. We must make a bold effort not only to recover what we have lost, but to penetrate with the gospel message the large foreign groups that are such a menace to our Americanism.

But how can such enterprises as I have outlined be financed? It is regrettable that the church has been very slow to come to the support of the theological seminaries she now has. Is it not entirely impractical to speak of these new classes of institutions in the face of this discouraging fact? Certainly we must not expect this end to be achieved by the old methods of financing our educational institutions. They must start right, full-fledged, thoroughly equipped from the outset, or they might as well not be begun. But have we not the very means at hand to do this particular work in our Board of Home Missions? This organization is spending

annually many millions of dollars, most of which is spent well. All will agree that some of it is placed where the necessity is not so urgent. But is not this Board making a mistake in investing so much of its resources in material equipment and so little in men? I will admit that there are many places where material help from the outside is needed to stimulate, and in some rare cases to entirely finance building operations. But the church is in peril of making a great mistake right at this point. Let our industrial workers get the idea that what they look upon as a capitalistic organization is building their churches and financing their institutions for them, and the probability is very great that they will be shy of such efforts. What is more, it should not be necessary to build churches to any great extent for our self-respecting, American working people. If they are not receiving a sufficient wage to maintain a proper livelihood and provide themselves with the necessary social and religious institutions, then the church should concern herself more largely with the wage problem. But we believe they are, and we could cite instances where offers of the Board of Home Missions have been rejected for the very reason that these people did not propose to put themselves into a position resembling the pauper class. Would it not be wise for this Board to invest less in wood and iron, in brick and mortar, and more in manhood? It is a fact that where we have been able to furnish the right sort of men either in the sparsely settled rural regions or the densely crowded industrial districts, the effort of the church has been splendidly received. It is quite worth while making an experiment along the lines indicated. As in all other matters, experience alone will indicate the final form this work should take, but it is high time the church was making a beginning.

METHODISTS AND THE THEATER

Francis B. Upham
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We too frequently fail to say what we mean when we speak in the presence of reporters or write for publication. Modesty and timidity make for silence. Others can say much more fittingly what should be said—if indeed anything should be said; others will probably speak if we give them time; others know the subject under discussion as we do not know it. Therefore, the thought that finds ready utterance in the shelter of the home of a well-tested friend, or that we write with freedom to some brother minister who thoroughly understands us, is not uttered in public in its simplicity or embodied in resolutions with the fullness and freedom of truth.

Our confessions of faith are too frequently composite statements of what we once believed, what men think we believe, and what we would like to believe; our designated disciplinary standards of conduct those forced upon us by an assertive minority claiming peculiar tenderness of conscience or most intimate communion with God; our complimentary resolutions at the end of some extended pastorate or Annual Conference due to conventional courtesy, not sincere conviction.

Therefore, we are charged at times with nothing less than dishonesty; even the Church of Jesus Christ has to resent the slur of hypocrisy. "If not too honest and open," said Benjamin Jowett writing to Margot Asquith concerning the Head Master of Harrow, "if not too honest and open he is not unlikely to be an archbishop of Canterbury." If suspicion of church leadership find a place in the thoughts of such men as the Master of Balliol, we must not wonder if bitter prejudice characterize the man on the street.

Yet this is not the worst of it. It is not the man in the street who thinks that we fail to say in the church through creed or confession all that God would have us say, and as he would have us

speak it; it is the student in the college, the thoughtful lad who seriously faces for the first time the possibility of entering the ranks of the Christian ministry. It is not enough for him to be told that a part of our confession or credal statement is not to be taken too seriously, or that our standards of conduct are to be interpreted with discretion, or that he may make something of mental reservation when he gives formal consent to serious questions. It is not enough for him to be told—to be specific—that he can go to the theater, if he desires to do so, though the simple fellow who saw him join the church is convinced that he has promised before God that he will not go. It is not for him to repeat with anything of satisfaction the pitiful explanations he has heard from men who apparently say one thing and do another. For the church to-day is rich in its explanation and wretched defense of an unspeakable situation. Our general rules are contrasted with the deliverances of our General Conferences; the unadopted report of an able judiciary committee, with many more or less hasty decisions unreported and not presented to the committee for consideration; our pledges received from members coming into the church in full communion with the directions given the pastor for his conduct of a church trial. Yes, we are rich in explanations which satisfy nobody, and the young man who thinks with daring independence is quick to say this.

For there are many of us who fail to see any high virtue in cautious hesitancy in dealing with some situation through fear that we may be misunderstood if we do so.

"If we take this disputed paragraph out of the Discipline," we hear men say, "the average man outside the church will say that we have lowered the standards." Suppose he does say this. Is it not better to do what is right in itself and let the consequences follow as they may than to be suspicious of the vitality and vigor of truths unsupported by what men may do or not do?

For to be honest, the whole story is not told in the oft-given explanation suggested by sanctified caution. It is not the fear of lowering the standards that disturbs many of those who contend for the accepted position of the church, but the suspicion that our attitude as formally stated has been radically wrong and that the

standard should not only be lowered but absolutely thrown aside. For the theater is the school of the people and the church has no right to withdraw itself from such control over that school as it can command or justify. We may deplore the fact that such an institution as the theater of to-day dare to teach the charm of virtue and the deadliness of vice—surely that it teach it so erratically and carelessly. We may resent its right to give instruction when it apparently cares solely to entertain, provided entertainment may be profitable. We may claim—and rightly claim—that the task of the church has been taken by one hardly fitted to be its servant, yet we cannot ignore the fact that the theater teaches millions of people week after week while the church teaches thousands. We cannot, therefore, escape our responsibility and must see to it that the school of the people is conducted with decency and efficiency. Rather than keep out of the theater, the church ought to get into it; not to enter, let us say, by any subterfuge such as we showed to our humiliation at Columbus or at Madison Square; not that the "Wayfarer" should not be presented, but that, if presented, we should not for the sake of sweet consistency criticize adversely many of the plays of to-day sincerely presenting some similar great lesson of life. Yes, the church should get into the theater—and openly. "You cannot touch black pitch without being defiled," wrote a bishop of a church to a brother who contended for this candid and consistent attitude some years ago. Possibly, he could not, yet the question to be answered is not whether his hands are soiled by the pitch but rather have they been doing anything. "I'd rather have a dirty hand with something it has snatched from the mire than a clean hand that is empty," said the brother under criticism.

Much of this our young men say—for this question of conduct meets them at the very threshold of their public life, and most certainly meets those with whom they immediately associate. Even if the decision forced upon them were a good one—as they do not admit—they would resent it. The curse of the day in the deliverances of the church many of them believe to be paternalism. Even to be right simply because the Discipline of the church commands you to be right many of us consider to be wrong. John

Milton years ago said—I quote from memory—"The man who believes simply because his priest or his pastor or his presbyter tells him to believe, that man is a heretic even if it be truth he believes."

All the more do many of us resent such imperfect statements when we consider that they have simply a passing value. For the Church of Christ is not a society of men who hold common opinions on disputed subjects that may change with the clime or the century. It is an organization that God alone can limit—no General Conference or Council of Saints. Such Conference or Council can limit its deliverance to the narrowest form provided men call their organization a club or society of disciples of Christ; but not if they call it the Church of the Living God whose name is not to be taken in vain, where admission to the sacraments is granted and where holy and open professions of faith are made.

Is it therefore any wonder that we do not receive some grant of power from God? If we were true to all he has spoken, we might expect the gift of new revelation or the blessing of gracious inspiration for service. But if we are not true, we cannot look for it, and we—God forgive us—are not.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

THE MYSTERY AND THE MASTERY OF BOOKS

A SAVAGE visiting a modern city could probably comprehend everything in it better than the public library. He could understand a military parade, a picture gallery, a church (for he too has his worship), but not a great collection of millions of books, like the British Museum or the Library of Congress, nor the glow on the faces of the readers.

A chief distinction between civilization and barbarism is that the former has triumphed over time and space. The reading man is "heir of all the ages" and citizen of the world. Books are the windows through which we see the past, behold things far away and hold communion with the distant and the dead. We can say to Audubon, "Go see for me the wildwoods, the birds of prey and the birds of song, all the weird wonder of the woodland"; and to Nansen, "Go challenge for me the Ice-King on his throne"; or to Stanley, "Thread for me the forest paths of the Dark Continent"; or to Herodotus, "Be thou my tongue to tell the story of kings and the destinies of empire."

But even the civilized man may be paralyzed by the sight of a great library. How may we master these millions of printed volumes? We cannot see the woods for the trees, and one is like a child at the confectioner's, not knowing where to begin.

We do not have to read everything. There are over 200,000 words in a modern English dictionary, but we only use it for the words we need. The average man speaks only a few hundred and Shakespeare could get along with a few thousand. We no more need to know all the books in the library than all the words in a lexicon or all the people on the crowded street. If we read for culture there must be a choice of books.

There are many idle theories as to the selection of literature,

like the silly sayings about children's reading, such as, they should read facts only, simple books only, works of fancy chiefly. One Jingoist says they should have only American books, on American subjects, by American authors, inspired by American fire! (Does that last mean natural gas?) Others say, "Let the child read everything; he is like the rosebush which turns all on which it feeds into roses." But there is also a poison-ivy tendency that must be guarded against. Much like these are the rather trivial rules of Emerson: Read only—1, books a year old; 2, books that you like; 3, far-famed books. The first two are specious half truths; the last is the gist of the matter.

It all depends on the How? and the Why? Only by settling the aim and method of reading can we determine the choice of books. There is no one intellectual bill of fare that will answer all needs. But as one prefers to stop at the best hotels, the very best of books are none too good for any of us. The staple of our reading should be the immortals. The literature of power far outranks in life-building values the literature of knowledge.

Very few people really know how to read. It may be one of the idlest and most useless of indulgences. We must master books, not be mastered by them. It might be well to have professors of books, as Emerson suggests, in all our schools and colleges. For books can be mastered. Tastes which we do not primarily possess can be acquired, like that for olives or oysters. If only we were as persistent in picking good habits as bad! The thing you like is not always the thing you need.

"Give *attendance* to reading," Saint Paul writes to Timothy; it is a bit of the best advice an old preacher can give a young one. Attention! it is the first command in the military manual, the fundamental factor in mental growth. There must be self-mastery in mastering books. Perhaps there is no worse mental malady in this age than the paralysis of the power of concentration. This is not so much the age of steam, iron, or paper, as the Mad Age. The current craze for sensation is a proof of the feebleness of mental initiative. We demand vividness of impression and love to be startled. The lower tones and more delicate shades of life, which express most clearly its real substance, are apt to be over-

looked. May an exercise be suggested? Read aloud, picturing the words in your eyes and lending your ears to the sound, thus forming both a visual and an auditory image in the brain. Then lay aside the book and let memory play with the pictures. You are lucky if you have a friend who welcomes the results of your reading, or a wife who is not bored by it. Strange that the beautiful art of reading aloud is so neglected and that we pay impossible people to do it for us!

Writing is also an assistance to attention. "Writing maketh an exact man." Notebooks, abstracts, marginalia, all are useful. But don't become a slave to notebooks; make them an aid to memory rather than a substitute.

Reading has not reached its full reward until it becomes creative. It must become an activity of the soul rather than a passive receptiveness. The book has not done its full work with us until it has stimulated our own thinking. While we should read with humility, in the spirit of the disciple, we should also read with confidence and with the assurance of personal mental power. We must not merely read for the confirmation of our own opinions or the fortification of our personal prejudices. Let us challenge for ourselves the style, the statements, the arguments and conclusions of a book, and there shall arise within us the joy and conquering strength of conscious intellectual power.

Reading should be both special and general; all study falls at last into these two classes. Our How? thus determines our What? We should master the great works of the world, but will accomplish still more by having a specialty in the literature of knowledge. It may be a very small field, but if one so masters it by the use of original sources as to become himself an expert, that mastery will help to create competent critical power in estimating values in other fields of knowledge.

It is possible to read too much. We are often crippled by the very largeness of our plans. The worn first volumes and the uncut last ones in sets in our libraries tell the story of such futile efforts. It is not How much? but how and why you do it that counts for culture. But reading should deal with totals rather than with elegant extracts. A work of art is a seamless robe which must not be

rent. A shelf full of real classics that you can hold in your hand, are worth more than the sumptuously bound libraries of the best literature in octavo volumes that adorn unread the bookcases of the new rich.

Why do we read? "Crafty men condemn studies." The so-called practical man inhabits a bookless world. Unless books lead us somewhere we had better work than read.

We may read for pleasure. Knowledge is delight. "Give me a book, good health and a summer day and I will make the pomp of kings contemptible." No bookless house is well furnished. A few good books are an Aladdin's lamp that can turn a hovel into a palace. The boy Abraham Lincoln by the blaze of the open fireplace in a Western log-cabin, reading the Bible, Shakespeare, *Robinson Crusoe, Pilgrim's Progress* and *Æsop's Fables,* lived a richer life than the sons of millionaires who waste their wealth in sensuous pleasures.

We may read for power. Books are tools for the mind; they lengthen the stride of the soul as the railway does that of the body. They strengthen the effort of the spirit as the triphammer does that of the smith. For the mind is like a warehouse filled with unused enginery and sleeping potencies; the poet, the artist, and the philosopher are magicians who can set them going. It is the thinker that shall at last rule the world.

We *should* read for service. There is genuine democracy in real culture. Mental and spiritual discipline will make us better servants of God and helpers of humanity. The modern minister should be in the line of John Wesley, who translated books, wrote grammars and scientific textbooks, edited the classics, besides printing myriads of religious tracts for the people called Methodists.

On the shield of Achilles as described by Homer were carved all scenes of human life and objects of natural beauty, man's varied work and the beauty of earth, sky, sea. Knowledge is our Achilles' shield. Armed with its fullness of all life and loveliness, we go forth equipped for the battle of life. For life is greater than letters, and letters must find their end in life. God is, after all, the greatest of poets, and ours but interprets his.

[This discussion is inserted in the REVIEW as a bit of propaganda and

preparedness for the Religious Book-Week, April 2–8. The church should be made an advertising force for this highest type of books, the helpers of the inner life. And there is no better time for it than the Lenten season as we approach Holy Week.]

THE SOLIDARITY OF SALVATION

"I BELIEVE in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins." This order of saving truths in the creed is not accidental, but logical and necessary. The salvation of the world is a social process; spiritual gifts flow through a holy society in whose loving fellowship man cannot doubt the Father's love and forgiveness. The divine grace comes to most of us, not vertically from heaven, but laterally through the Christ, as he is seen in the convincing testimony of sacrificial service and holy lives. God has committed to human hearts and hands the "ministry of reconciliation." The story of the pardon and cure of the paralytic, recorded in all the synoptic gospels, glows in every loving line with the gracious message of the solidarity of salvation. (Matt. 9. 2-8; Mark 2. 1-12.)

Four friends bore the palsied form to the Master's feet. Where his helplessness could not have carried him their faith broke through the resistance of walls and roof and surrounded his blighted life with an atmosphere of love in the very center of the cold criticism that crowded about the Christ. His healing was half accomplished as his despair kindled into hope, inspired by the magnetism of their enthusiasm and devotion. Those four faithful friends are a picture of the partnership of the church with Christ in his redemptive task. Already in their unselfish service the soiled soul and the blasted body felt a contact with the saving grace which should be perfected in the touch of the Redeemer and assured by the music of his pardoning voice. The Master still waits for his followers to carry lost lives into his saving presence. Our task shall not be ended until the last sinner has been laid at his feet.

"When Jesus saw *their* faith he said unto the sick of the palsy, Son, thy sins be forgiven thee." There is, then, such a

thing as a mutual, vicarious faith. There is no record given of the state of mind of the paralytic himself. No pleading prayer either for pardon or healing comes from his mute lips. Yet, without doubt, in ways more eloquent than words, his wretchedness touched the Saviour's heart. And the mighty mindreader who could divine the carping questionings of the scribes could also read the soul of the invalid, its story of sin punished by paralysis, and could perceive the germ of faith already beginning its growth in the warmth of Christian brotherhood. Faith is a contagious thing, and a believing church can infect an unbelieving community. The Lord of life, when he shall see our faith, will speak the word of power to a paralyzed society and world.

The scribes profess to be shocked to hear the proclamation of pardon on human lips. "Who can forgive sins but God only?" they say "in their hearts," turning a glorious truth into a theological lie. A spurious orthodoxy will always endeavor to isolate God in his relations with the world, and thus dehumanize religion. The *grace* of pardon is born only in the heart of the Infinite Father, but the *ministry* of pardon must live, speak, and act through that church which, as Luther said, "is full of forgiveness." Because he is the Son of God, but in his representative character as the Son of *Man*, Jesus has "authority on earth to forgive sins." Pardon is not merely a judicial act, concealed in the counsels of the heavenly King, it is "good tidings of great joy," taken up by human lips and proclaimed on earth.

There is a solidarity of salvation often forgotten in the crude selfishness of individualistic religionism. We cannot sin alone, nor suffer alone, and in the deepest sense we cannot be saved alone. Until a man has religion to spare for others, there is great danger that he has not enough to save himself. The final proof that the Pentecostal multitude were "filled with the Holy Ghost" is found in the fact that the overflow of the Heavenly Gift to one hundred and twenty souls reached three thousand more lives that very day. "Ye shall receive power" does not stop there—it is consummated in "Ye shall be witnesses."

The Roman doctrine of judicial absolution spoken by the priest on the condition of penance is a poor perversion of the

"power of the keys," committed by Christ to the whole Christian community, a power only effective in a Spirit-filled church, whose sacrificial life and service reduplicates the saving energy of its Lord. Foregleams of such a holy society have been seen in all those great movements when the kingdom of God has made swift and sure advance. Some day a church shall be born whose perfect love shall fill the world with the forgiving temper and whose hands of service shall take up the helpless world and lay it in the pierced hands of the Christ. Such a church will be liable so to speak, not with a dogmatic but a spiritual and ethical authority, that its decrees shall be the echo of the loving will of God.

No wonder that Matthew, who seems to have been called to discipleship that very day, wrote that "when the multitudes saw it they glorified God, who had given such authority unto *men*." Surely it was the quartet of friends, who started the song of gladness that swelled into the chorus of adoration. Praise is a social act, and is never more fitly uttered than when the passion of brotherhood rejoices in forgiveness on earth as well as in heaven.

THE MODERN MAN AND HIS BIBLE

There was never so much known about the Bible as now; the trouble is that so few people have the knowledge. There have been many difficulties besides the usual ones of lack of interest and lack of time. The man on the battlefield can hardly sit down to read Tennyson's poems amid the roar of shot and the bursting of shells. Too much noisy debate has been going on to permit the quiet study of religious origins. But the real man here, as elsewhere, is bound to ask two questions: How much truth is there for me to know, and then what are my obligations growing out of that truth?

To aid in answering the questions, let us remember that life always precedes literature. Men must live and work, succeed and suffer, before the writer can describe the process. The Old Testament was made in that manner, and the New Testament was not gathered together until more than a hundred years after the

death of our Lord. The early disciples loved and remembered; so did they believe and work until the Christian faith had well-nigh conquered civilization; then they made a book. They only meant it as samples of the life. As one of them says, rather hyperbolically, the world could not hold the books were the whole story told.

In the view of these debates and of biblical criticism, what remains to us? These discussions have to do with documents and authors, with dates and kingdoms, with history and literature, but by it the life revealed in the Bible is neither increased nor diminished. Certain things remain.

The Bible itself remains the same. The old theory of light was that it was fine matter thrown off from the sun. The modern theory teaches that it is motion in ether. And now there is a certain tendency, growing out of the doctrine of Relativity, to revive the corpuscular theory. But the change of theory has not made a bit of difference with the sunlight that glorifies the dawn and clothes hills and valleys with splendor. The Panama Canal will connect two oceans and make them each more serviceable, but the stormy and the quiet sea remain. New knowledge may bring the sacred and the secular into the common unity of service, but the two wide seas remain. Criticism of any kind is not so important as some people think, though it has fascination for a certain type of mind. A debate not yet settled relates to Homer. Was he one man or several? It really makes no difference whether there were one or seven, we still have the *Iliad*. Whatever is true always remains. Apply your higher criticism to astronomy, find dates for Ptolemy, Galileo, Copernicus and Kepler, and do justice to the contribution of each man. The researches are interesting, but the stars remain the same—lovers walk under the light of them as they did five thousand years ago, and travelers are guided in their journeys. The astronomers come and go, the stars are here.

The miracle of Hebrew history remains. In spite of all investigation, no doubt the men of Israel went into Egypt, passed through the wilderness, reached Canaan, founded a kingdom, developed the idea of one God, Lord of heaven and earth, and right-

cousness as the supreme law of life. Israel produced a succession of prophets, with increasing vision and wealth of insight, glow of imagination and endowed with gracious gift of speech, until they were consummated in the coming of Him "who spake as never man did." The Hebrew contribution to the religious history of the world was completed in him.

The spiritual lessons of the Bible remain. They do not depend upon incidents or persons. The Prodigal Son and the Good Samaritan are probably not individuals, but types. Othello, Macbeth, and King Lear are not only true to life—they are truer than life. It is always so. The stupid man inquires whether the dead body of Elisha actually quickened the bones of a man he touched. The wise man knows that no true prophet can ever die, and that whatever he touches throbs with power and glows with vitality.

The greatest truths are within the reach of the common man and of the busy man. Not all may pursue the devious ways of knowledge, but all may use the truth they find and be faithful to the duty they can see. Religion deals with practical experience, and the Bible reveals the ways of life. Every man may discover that sin can be forgiven and that the divine pity is the bounty of the world. "Let the wicked forsake his way and the unrighteous man his thoughts," says one, and he shall find God merciful. The floodtide of the heart of God overflows the waste places of the world that men may drink and live.

Truth and beauty need no proof—they carry their own argument. The ten commandments did not wait for a smoking Sinai or a writing Moses. They were always the only possible foundation of the social order, and are forever true. Music was always in the world. The great masters heard it, and with their mighty hands struck the harp of the world soul, and humanity came into unison with the universe. It is interesting to know the order in which Bach, Beethoven, Mendelssohn, Mozart and the rest lived and wrought, and the debt one owed to another. But "The Messiah" would be as glorious an oratorio if we knew not who wrote it, just as the so-called second Isaiah, whether anonymous or not, sings the everlasting raptures of love and revelation. In the last analysis we only know that religious truth which we

have tested in our souls. That is revelation by which we find God, and that is life by which we are born again. The proof of inspiration is not in external evidence or physical wonder, but in the appealing power of vital truth that makes doubt dumb, and by the waysides of the world we learn, as did the woman of Samaria, that neither the sacred mountain nor the holy city, but the spirit of man and the spirit of God are the final sanctities.

THE HOUSE OF THE INTERPRETER

ADVANCED students of Isaiah will read *Cheyne's Commentary* and also his *Introduction to the Book of Isaiah,* books of immense scholarship and research. And also George Buchanan Gray's volume in the International Critical Series. Simpler but equally erudite (and of course much cheaper) are *Skinner's Isaiah* in the Cambridge Bible for Schools and *Whitehouse's Commentary* in the Century Bible series. These last the preacher and Sunday-school teacher ought to have—but one work he *must* have; it is George Adam Smith's *Book of Isaiah* in the Expositor's Bible. Its value is priceless. Eloquence and scholarship meet in its pages. For the purpose both of exegesis and exposition, it stands without peer in religious literature. There is high worth in Driver's *Isaiah, His Life and Times* in the Men of the Bible Series. For the later history of Judah up to the Exile, much excellent homiletic material is in the volumes on Kings and Chronicles in the Expositor's Bible.

But the student and preacher must learn to do first-hand work. He must learn to see the eternal values in these records of revelation, and their spiritual worth in interpreting present history.

THE SONG OF THE VINEYARD

Perhaps the most persistent parable of Holy Scripture is that which pictures the relation of God to his people as that of a husbandman to his farm. Its most perfect literary expression is in Isaiah's song of the vineyard. It is a lovely lyric, beginning with a light lilting measure, and ending with solemn cadences of doom. Here is a version of the first strophe which somewhat reproduces the dancing movement of the original (Isa. 5. 1, 2):

A song I will sing of my friend,
A love song touching his vineyard.
A vineyard belongs to my friend,
On a hill that is fruitful and sunny;
He digged and cleared it of stones.
And planted there vines that were choice;
A tower he built in the midst,
And hewed also therein a wine vat;
And he looked for grapes that were good,
Alas! it bore grapes that were bad.

This is the eternal controversy of God with his own; he has ever done his best for them, and is forever being disappointed with the outcome. He has lavished his loving care upon the vines of his planting. "What could have been done more for my vineyard that I have not done in it?" It is the glory of the God of the Bible, a glory that the false gods of paganism and philosophy cannot share, that he is portrayed as a God who is at the service of man. He is the kinsman, comrade God, the Father who has chosen Israel to be his son, the Husband of a faithless spouse, the Shepherd carefully tending the sheep of his pasture, the Husbandman planting, dressing, watering, carefully tending the plants in his garden of grace. Out of the wilderness of nature's wild and savage life he has cleared his field for culture. All the gifts of life, all the bounty of time, are touches of the tools of the great Gardener. Upon the human plants of his care he pours the opulence of his love and the wealth of his wisdom. And how much more true it is to-day than in the time of Isaiah, for we have the fountain filled with blood, the completed atonement, and we have the ascended Lord showering from his hands of power the fullness of the Spirit.

"I looked that it should bring forth grapes." The vine dresser has a right to require reward for his fidelity and toil. God forever waits for response from his children. The life of the vine is consummated in its fruitfulness, and without it is a failure.

It is noteworthy that the grapevine is good for nothing but to produce grapes. Ezekiel notes (chapter 15. 2–4), that you cannot do anything with the wood but to burn it, a saying which Jesus echoes (John 15. 6). Fruit is the sole measure of value in the vineyard. And here is the deepest tragedy of life, not merely that we fail in realizing its wealth of meaning, but that our failure touches the life of God. His path to his purpose lies through our wills, and our disobedience issues in the awful heartbreak of the divine disappointment.

But there is something even worse than unfruitfulness; it is the growth of an evil fruitage. It is bad to bear no fruit; it is worse for the good branches to die and the vine to send forth the wild sports of the old wilderness life, covered with the acrid grapes of wickedness. And so it was with Israel:

> I looked for good rule, and behold blood rule;
> I looked for law-keeping, and lo, law-breaking. (Isa. 5. 7.)

These wild grapes, which call forth a sevenfold woe from Jehovah, are classified under two species, selfishness and sensuality—the sins of the spirit and those of the flesh. It is all very modern. Preexilic Israel had to meet the very problems which puzzle the political life of to-day, the land question and the liquor question, the twin enemies, greed and vice. At the very forefront of the woes the prophet cries, "Woe unto those who join house to house and field to field." The common heritage of all men in the bounty of nature is not only the dictates of natural ethics, but is the revealed law of God. All inequality of economic opportunity is a bitter social fruitage which frustrates the fair hopes of the universal landlord and sole proprietor. Closely akin to the selfish greed of growing wealth

is the license of luxury, degenerating into drunkenness and debauchery. Both are perversions of the good gifts of God, a wild growth on the vines he has planted and tended.

Is there no relief from the doom pronounced against the vineyard? The song gives none. Many years must pass before a strain of hope can be heard. But at last we catch its music in another song (Isa. 27. 2–6):

> It shall be said, too, in that day
> Of the fair vineyard I sing a lay.
> I, Jehovah, hold it close in ward;
> Each day I give it water clear,
> Lest any harm should happen there,
> And wrath I never bear.
> O, that before me might appear
> Briars and the prickly thorn!
> Together I would burn them there!
> Or let them to my shelter flee,
> And let them there make peace with me!
> In that far time shall Jacob root,
> Blossom, and bud, and bring forth fruit.[1]

THE MIGHT OF GOD AND THE MOCKERY OF MAN

> The Assyrian came down like a wolf on the fold,
> And his cohorts were gleaming with purple and gold,
> And the sheen of his spears was like stars on the sea
> When the blue waves roll mighty o'er deep Galilee.

No more insolent or arrogant power ever defied God or oppressed man than the Assyrian Empire. The dream of universal conquest had fallen upon the nations. The peoples of Mesopotamia were contending with those of the Nile Valley for the mastery of the world. Judea and Jerusalem lay across the pathway of contending armies. Isaiah of Jerusalem, true prophet of Jehovah and therefore true statesman, saw clearly that the deliverance of his people depended upon keeping themselves free from a flattering Egyptian alliance on the one hand, and in disdainful disregard of the boastful threats of Assyria on the other. "In quietness and confidence shall be your strength." In this calm assurance he stood almost alone. On the approach of the besieging army of Assyria, the populace of Jerusalem were seized with panic and thrown into a very frenzy of fear. (Isaiah, chapters 36 and 37.)

Sennacherib, the Assyrian ruler, a weak, vain, and boastful braggart, added to the dismay of the people by a letter in which cajolery and threats were equally mingled, joined with insulting defiance of the God of Israel. "Who are they among all the gods of the countries that have delivered their country out of mine hand that Jehovah should deliver Jerusalem out of mine hand?" The Rab-Shakeh, a high noble of the Ninevite court, bears this letter and adds blasphemous words of taunting mockery to the brutal message of his master. What wonder that the people were ready to yield? All common sense and worldly prudence counseled surrender. Bodily sense can see only the overwhelming hosts of the enemy, flushed

[1] These charming renderings of the two vineyard songs in Israel are by T. K. Cheyne in what is known as *The Rainbow Bible*.

with the record of unfailing conquest over against the feeble force of Judah. Isaiah, alone, sees that there is but one strong thing in all the universe, and that is righteousness. Jehovah, God of Israel, who dwells between the cherubim, is the sole God of all the kingdoms of the earth, for he is a righteous God, and righteousness rules at the heart of things. Jerusalem is inviolable, for on her fortunes depends the eternal issue between right and wrong. The prophet invokes the might of a holy God against the mockery of sinful man.

There is only one thing to do, pray about it. It is not a question of getting God on our side; it is only the maintenance of the convictions that we are on God's side and that his honor is involved in our deliverance. And so Isaiah spreads the boastful blasphemy of the Assyrian king before the Lord, with an utter trust that he will care for his own honor. A whisper may start an avalanche and so a breath of faith can move the omnipotence of God. So confident is Isaiah that he does not await the issue, but anticipates the triumph of Jehovah in a taunt-song full of the awful laughter of God against his mocking foes. (Isa. 37. 21–35.) Hezekiah, and the faithful men about him, accept the oracle and wait with bated breath the falling of the bolts of doom. It was not long delayed.

> For the angel of death spread his wings on the blast,
> And breathed in the face of the foe as he passed;
> And the might of the Gentile, unsmote by the sword,
> Hath melted like snow in the wrath of the Lord.

God's awful army of plague met the legions of Sennacherib, in the marshes of Pelisian on the borders of Egypt; and by "the pestilence that walketh in darkness" 185,000 soldiers were slain in a single night.

There is no reason for rejection of the record of this awful historical tragedy. Berosus confirms it, and Herodotus alludes to it in the symbolical story of the field mice which gnawed the bowstrings of the Assyrian hosts. The mouse is in Egypt, as elsewhere, the symbol of pestilence. (And modern science has discovered that rats and mice are the chief carriers of the germs of the bubonic plague.) This is no solitary story. At the great crises of history events become fluid and flexible to the fashioning hand of spiritual forces. So by wind and wave, even more than by English seamanship and valor, God broke in fragments the power of Spain in the great Armada and turned the flowing of the tides of time. It is always safe to fight God's battles, to take his side in the battlefields of earth. The righteous cause cannot fail.

> For right is right, since God is God,
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin.

Ritual and Religion

The author of the books of Chronicles has been much criticized for his sacerdotal tendencies. Certainly, as we read his record, we are at once in a very different atmosphere from that of the great prophets of the eighth century, with their insistence upon spiritual obedience rather than cere-

monial observance. The chronicler loves the Temple and its orderly service; he is interested in the orders of priesthood and their varied functions; he delights in the reestablishment of ancient ritual and in the enrichment of worship with instrumental music and sacred songs; he hotly resents all invasions of the prerogatives and privileges of the official priesthood. Yet the charge of narrow sacerdotalism is not wholly justified. Even this priestly historian proves his claim to inspiration by his frank recognition of the truth that ritual is made for man, and not man for ritual, that forms of worship are flexible to the pressure of the holy emergency of a spiritual need. He is no stickler for ceremony for its own sake, but loves it for its high worth as a religious discipline.

These principles are preeminently exhibited in the account of the great passover held in the first year of the reign of the reforming king, Hezekiah (2 Chron. 30. 13–27). In many particulars this sacred consecration of the nation to the service of Jehovah departed from the strict letter of the law. It was held at the wrong time, a month later than the fixed date in the ecclesiastical calendar; it was continued for twice the time prescribed by the law; and, most significant of all, multitudes were allowed and even urged to partake of the feast who were under the ban of ceremonial defilement. In his very zeal to reestablish the Temple services the king becomes an iconoclast, breaking some of the strictest taboos of Israel.

This liberality of legal construction could only be justified by high religious necessity. It was the earliest date at which the celebration could take place, for the first month of the reign had been given to the cleansing of the Temple from the foulness of the idolatrous defilement of a generation. To postpone for a full year the supreme festival of the Hebrew church would have been a great dishonor to God, a gross neglect of religious duty, and a dangerous restraint of pious enthusiasm. Better bend the letter of the law by a few days than to forget Jehovah for a whole year and so check the rising tide of religious devotion. And if they double the days of festal gladness it is at the command of the diviner law of loyal love, which would in some way atone for long years of neglect by a superfluity of service. Shall the unclean be allowed to join the sacramental groups? Yes; if their hearts are prepared the cleansing of the hands can wait. "The good Jehovah pardon everyone that setteth his heart to seek God, Jehovah, the God of his fathers, though he be not cleansed according to the purification of the sanctuary." Every evasion of the strictness of liturgic detail was inspired by the purpose to honor the law in its spiritual intent. "Where the Spirit of the Lord is, there is liberty."

Shall we then be careless as to forms of worship? By no means; there is no real honor to God in slovenly and disorderly religious services. Much is lost when the church breaks with her holy memories of reverent tradition and despises her sacred inheritance of consecrated rites. The baldness of Quaker worship may become a lifeless formalism, empty of all spiritual content, while the forms of a stately liturgy may fairly overflow with their fullness of helpful inspiration. In keeping the passover they recognized the religious worth of ritual; in departing from its rigid requirements they honored the religion of the Spirit.

Ritualists need to learn to respect the necessary limitations of ritual. The most rigid immersionist will be compelled to dispense with dipping in the desert where water is measured by pints and not by barrels. This is specially true in the great periods of spiritual awakening. In the fresh flooding of spiritual power all institutions become fluid, all forms flexible, and the crescent life shapes for itself new molds for its expression. Ritual should be not a locked and barred prison cell for souls enslaved by superstition, but a sanctuary through whose always open doors of liberty the free sons of God go in and out.

It is noteworthy that these changes were made by the king without asking the sanction of the ecclesiastical officials. Authority in the church belongs to the whole body of believers and not to a sacred caste. The gifts of the spirit are not transmitted by the finger tips of ordained men; the whole church, and not the hierarchy, is the fountain of life and form.

Not on one favored head alone
The pentecostal glory shone;
But flamed o'er all the assembled host
The baptism of the Holy Ghost.

LESSONS FROM THE LIFE OF A BAD MAN

"Wherefore do the wicked live?" Some evil souls are very useful as warnings, even as poisons have value as medicines. Ahaz was one of the most stupendous monuments of guilt in Jewish history. Not a single good fact is recorded; his life is one uniform and unmitigated stream of iniquity. Here are some lessons from this supreme model of depravity (2 Chron., chap. 28).

1. Evil is aggravated by opportunity. He had a pious ancestry—a royal pedigree, a godly father, a heroic history behind and a splendid promise before him, for he was of the line of Christ. There is real reason for the pride of blood, for there is no grander heritage than good parentage. A great French king cried, "The blood of Charlemagne is in me!" But holy birth may be turned into a curse. The higher the station, the further the fall. He had the wisest and best of counsel. Isaiah and Micah, great prophetic statesmen, were contemporary. They were faithful in their advice and warnings to the young king. He proved a traitor to the high trust of God. The best perverted becomes the worst. The highest angels make the worst devils.

2. God afflicts in mercy. Ahaz found the way of transgressors hard. He was whipped all around, cheated and checkmated in all his policies. Nothing went right with him. His sin involved others. "The Lord brought Judah low because of Ahaz." Sin poisons all the air around it. There is a profound mystery in suffering. Men do not understand misfortune when they quote, "Just my luck." Often it is God's effort to save the man. He is faithful to the soul and the life at the expense of the body and the pocket. Afflictions, disciplinary as well as retributive, may be the real answer to prayer.

3. He was hardened by affliction. "In the time of his distress he did trespass yet more against Jehovah." Some men are not subdued by suffer-

ing. Trouble angers them against God. Sorrow drives one man to his knees and another to the cup. When the Pemberton Mills burned, two voices came from the flames, prayers and profanity. So was it with the two thieves beside the atoning cross. There are few touchstones of character more certain than calamity. The Great War has turned thousands toward God and myriads toward misery and sin. The same heat that melts the wax hardens the clay.

4. He was deceived by sin. His alliance with Nineveh and his adoption of Syrian idolatry were founded on deceptive promises. Assyrian empire and Syrian prosperity deluded him. So do we often "call the proud happy." Nothing is so full of false promises as sin, with its glamour about irreligious success. He was doomed to disappointment, "They helped him not," "They were the ruin of him." In the official records of Tiglath-Pileser II, now in the British Museum, the name of Janchazi (Ahaz) is found in the list of subject kings that paid tribute to that ancient Hun and kissed his feet. We soon find that the world is not what we took it for; it is a Sodom apple that turns to ashes, a lovely mirage which melts into barren sand.

5. Ahaz is pilloried in history. Note this ironic phrase, "*This is that King Ahaz!*" Mark him! All probably desire distinction. Renown in sin is easy, it needs no genius, only a selfish and defiant will! Any weakling can become a prince in depravity, a royal duke in the court of iniquity.

His bones lie in a despised grave. "They brought him *not* into the sepulcher of the kings of Israel."

THE ARENA

SIR W. ROBERTSON NICOLL, C.H., LL.D.

Honor to whom honor is due. Sir W. Robertson Nicoll wears his deserved distinctions with becoming modesty, and yet there is no man who has exercised a more intensive and extensive influence in the religious world than he. As editor of The British Weekly, founded by him in 1886, he has continued to address a large audience wherever the English language is spoken. The impress of his versatile personality is seen not only on the first page, in "The Correspondence of Claudius Clear," "Rambling Remarks by a Man of Kent," "Things in General," but throughout this influential periodical.

He is a journalist who writes literature. This is evidenced in the fact that several of his British Weekly articles have been republished in book form. Among these volumes which have found a permanent place on the shelves of every preacher and many laymen, who keep abreast of the maturest and best thought of the age, I would mention *The Return to the Cross, The Church's One Foundation, The Garden of Nuts, Reunion in Eternity, Prayer in War Time, The Lamp of Sacrifice.* The last mentioned will be read long after many widely advertised books are forgotten.

When The British Weekly was founded, Sir William was editor of The

Expositor, a high-class theological monthly, which he still edits with extraordinary ability. It is one of the few magazines that should be filed for reference, and no preacher who desires to be familiar with modern religious scholarship can afford to neglect it. In connection with its editorship he brought out *The Expositor's Bible*, in 49 volumes, written by some of the leading English preachers and theologians, and demonstrating the superior excellence and fertility of expository preaching. Another series he edited was *The Expositor's Greek Testament*, in five volumes, which superseded Dean Alford's well-known Commentary of a former generation. Excellent use is made of the important discoveries of papyri and Greek manuscripts, which have revolutionized the study of New Testament Greek. The place of this set of volumes is secure for many years to come.

Another task to which Sir William set his hand was The Bookman, which he began in 1891. From the first it was welcomed by all literary men. Several of the well-known authors of to-day made their first appearance in its pages. As a journal of literary criticism, at once popular and dignified, this monthly has few rivals. It has just celebrated its thirtieth anniversary, under the same editor, and published by the same house, the well-known publishers, Hodder and Stoughton, whose imprint on books of itself carries the guarantee of excellence.

One secret of Sir William's editorship lies in his genius to discover talent and to bring it into light. Among those who have made their mark in letters and who are indebted to him are John Watson ("Ian Maclaren"), Sir James Barrie, S. R. Crockett, John Buchan, David Smith, James Moffatt, and other well-known authors. Principal Marcus Dods voiced the sentiments of this company in one of his last letters to Sir William: "On looking back over the last twenty-five years, I see how very much I am indebted to you for giving me opportunities and encouragement, without which I should have addressed a very much smaller audience." This appreciative testimony is indorsed in the recent volume of *Letters of Principal James Denney to W. Robertson Nicoll.*

Among his volumes of biography are *My Father, James MacDonnell, Ian Maclaren, W. G. Elmslie.* As editor of The British Weekly, he has had occasion to review the life and work of prominent men. These character delineations show a wealth of reading and understanding of life, a catholicity of taste and interest, and a manysided sympathy with divers men and movements of the day. Many will be gratified to know that a selection of these "tributes to notable figures in the Christian world" has just been republished in a volume, with the attractive title, *Princes of the Church* (George H. Doran, $2.50). When the thoughts of Christian people are turning to the problem of Church Unity, a knowledge of some of the more recent leaders of the Roman Catholic and the Protestant Churches is most desirable. This can be obtained in the present volume, which introduces the readers to over thirty of the notable figures in the Christian world, who exercised considerable influence as preachers, teachers, and writers.

This volume appearing on the seventieth anniversary of Sir William's birthday is a fitting celebration of his brilliant career, marked by courage

in overcoming the handicap of health, and distinguished by a prolific ministry which has enriched the mind and heart of thousands in all English-speaking lands. May he continue his splendid work for another decade and more.

Tottenville, N. Y. OSCAR L. JOSEPH.

VENI, CREATOR SPIRITUS

YOUR discussion with the Rev. S. R. Reno of the *Veni, Creator Spiritus*, arouses my interest. I presume that most Protestants will agree with your interpretation of the "sevenfold gifts." Will you permit me, taking advantage of the invitation implied in your last sentence, to raise a question that goes beyond that of Mr. Reno?

Has the *Veni, Creator Spiritus*, in the form of translation in which it is familiar to us, dignity, coherence, or poetic value sufficient to justify its presence in the services for the ordination of elders and consecration of bishops?

I grant the impressiveness of the precedent that supports the use of the hymn in this connection. But sometimes precedent must give way before more potent considerations. Such considerations, it seems to me, call for the elimination of this part of the two rituals.

Bear in mind that we are not now discussing the Latin hymn, nor its fitness in the original Roman ordinal. We are discussing the series of couplets in English beginning,

> Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire.

and ending

> Praise to thy eternal merit,
> Father, Son, and Holy Spirit.

My contention is that, in this connection, these couplets lack dignity, coherence, poetic merit.

They lack dignity.

In the ritual for the consecration of bishops, after the searching list of questions put to those who are to be consecrated, comes the charge:

> Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that, he accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Later comes that sonorous passage beginning:

> Almighty and Most Merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life;

and so on.

In the ritual for the ordination of elders, after a similar charge, follows an equally fine prayer:

> Almighty God our heavenly Father, we bless and magnify thy holy

name for the gift of thy most dearly beloved Son, Jesus Christ, our Redeemer, and for all his Apostles, Prophets, Evangelists, Teachers, and Pastors, whom he sent abroad into the world.

And so on.

And, in both services, between the charge and the prayer, examples of the noblest English, comes this piece of verse, phrased in the "te-tum, te-tum, te-tum, te-tum" rhythm made familiar at many a Sunday school "program" or public school "exercise." To the dullest ear, the words jingle out of tune.

They lack coherence.

Not only is there the ambiguity, as evidenced by the discussion with Mr. Reno, but there is a positive absence of order. Leaving out other lines, note the couplet,

> Keep far our foes, give peace at home;
> Where thou art Guide, no ill can come.

What has that to do with what goes before or comes after? To be sure, the Spirit may be conceived as a defender of the peace, but the insertion of this idea in the midst of these others, all having reference to an inner experience, is as inconsequential as the lines in many of the "gospel songs" of to-day, with their inclusion of any pious idea that will make a rhyme.

They lack poetic merit.

Examples are many. "Anoint and cheer our soiléd face," is a poor line, depending upon a poetic trick to secure proper meter. In the next line the accent comes upon the two most unimportant words. Poetic license is called in to allow the rhyming of "home" and "come," but even such license can scarcely make "merit" and "Spirit" stand together. The padding in such a line as "That through the ages all along" is obvious.

So, I say, why do we retain this jingle, whatever its history, in our most solemn services? As it stands to-day it detracts from the majesty of the moment. On grounds entirely different from those adduced by Mr. Reno, it seems time to drop it out.

Buffalo, N. Y. PAUL HUTCHINSON.

THE COURSE OF STUDY

A NUMBER of questions are being raised in the present discussion about the Course of Study. We would like to list a few of them, offer some brief answers, and raise one or two ourselves.

Among those that have been raised are the following: Is the pulpit to-day to be put under bondage to the dead hands of the past? Is it creed or faith? Is it creed or Christ? Is it creed or a great divine personality? If it is a creed, Orthodoxy, what orthodoxy? If the Commission has reported and the bishops approved the courses is it allowable for the rest of us to discuss the matter? Will not this discussion do great harm to the church?

All of these questions have been proposed, some of them repeatedly. The only question that has not been proposed is, are the criticisms that

have been alleged against the books in the new course sustained by the facts? We turn to the question as proposed.

Is the pulpit to be under bondage to the dead hands of the past? Answer: No, for the hands that are upon the pulpit are those of Jesus and he is risen from the dead. Methodism preserves only a few credal formulations, and those which it does preserve simply define the great headlands of Faith as he gave it to his apostles, and as it has been held in the church from his day to ours. The constitutional doctrines of Methodism are the doctrines of Historic Christianity and of the New Testament.

Again, it is asked, is it creed or faith? But manifestly the question is foolish, for to be a Christian is to have faith according to the creed. Every religion calls men to believe, to have faith. Christianity is different from other religions in the creed which its faith holds.

And again it is asked, is it creed or Christ? Here the answer is the same. It is Christ according to the creed. Certainly every informed thinker knows that it matters tremendously whether we believe in Christ as he is defined in the Christian creeds or whether we believe in him as Socinians do. Modern subjectivity is so extreme that one might almost think that Christ's personality is fully efficient entirely apart from our conception of it. But paganism and Unitarianism together bear witness that it is not. Christ wins no disciples save in contact with some true witness. It is the Christ of the creeds who has been and still is conquering the world.

It is asked, if it is a creed, Orthodoxy, what creed? We answer, the Christian creed, which is and has been confessed alike in all centuries and in all churches. The Apostles' Creed is the common property of Protestant and Romanist, of Patristic, Medieval, and Modern times. The Articles of Religion of Methodism are not sectarian and divisive; they are universal and Christian. All Christendom believes together in the great foundation truths of man, his fall, his redemption, and sublime destiny, and in that sublime, infinite figure of Christ by whose atoning death and risen almighty life it was and is achieved.

It is asked if the rest of us can with propriety discuss this matter when proper authority has settled it? We reply, yes, if we are still in America where freedom of gentlemanly, courteous discussion is inalienable.

Finally, it is asked, if this discussion will not injure the church? Answer: The Reformation did not. Methodism did not. It is time religious leaders everywhere realized that a century of honest discussion will hurt the church less than a single decade of insincerity and compromise.

But we would ask some questions. We would ask if current unbelief, that calls itself advanced scholarship, is to be allowed to put the modern pulpit under its deadening hands?

We would ask if the modern man in his boasted claim of the leadership of the Spirit is to be allowed to set aside the leadership of the Spirit that came to us from Christ and his apostles? Seeberg has pointed out

in his *History of Doctrine* that in the primitive church the leadership of the Spirit was within the definite deposit of truth that Christ and his apostles had given. Indeed the promise of Jesus is best interpreted thus, for in the Greek text, "truth" has the definite article, and the preposition may be rendered "in" instead of "into." Is it not Deissmann who calls attention to this usage of the Greek *eis* in the *Koine*? Beza substitutes *en* for *eis*. "Will lead you in all the truth," is more nearly the age long faith of the church.

But here, finally, is our principal question: In view of the definite instruction of the General Conference that the courses of study should include only such books "as are in full and hearty accord with those doctrines and that outline of faith established in the constitution of the church," can there be any authorization for putting books into those courses that reject Christ's resurrection, deny the reliability of the New Testament record, make Jesus mistaken with respect to several items of his teaching and even of his gospel, reject his second coming, his propitiatory sacrifice, justification, the fall, and that make the gospel, as it has been preached in the Christian centuries, not the responsible teaching either of Jesus or of his apostles, but an evolution in which Jewish rabbinism, Greek philosophy, and many other influences played a part? Here is a real question. And every one who has read thoroughly the books in the new course of study knows that they do all these things and more, and that they do some of these things many times.

Bridgeton, N. J. HAROLD PAUL SLOAN.

THE EARLIEST COSMOLOGIES

IN the REVIEW for last June–July your words of appreciation for my treatise on *The Earliest Cosmologies* brought me a rare surprise. More than twelve years had passed since the book was published. This week brings me a new surprise which I ought to share with you. To explain it I must go back to the year 1910, when in The Observatory, the official organ of the Royal Observatory at Greenwich, England, there appeared an unusually appreciative account of the same book. The same year Dr. F. S. Archenhold, Director of the Treptow Observatory in Berlin, and editor of its organ, *Das Weltall*, asked and received my permission to prepare and publish a German translation. In 1912, having been invited to America to receive an honorary doctorate from the University of Pittsburgh, Pa., he made me a pleasant visit and submitted the beginnings of his version. Then came the outbreak of the World War, the suspension of postal communication between our countries, and the years in which amid famine and slaughter and revolution the German Empire came to its end. When at last the armistice was signed, not a few of the oldest and strongest journals of science and ancient learning had suspended publication, or were desperately fighting for life. *Das Weltall*, however, despite great difficulties, had happily been kept alive, and now at last Dr. Archenhold, still its editor, is enabled to announce that his translation of *Earliest Cosmologies* is completed and held ready for publication

as soon as the reviving business conditions in the new republic shall warrant the venture. I had abandoned all hope of ever hearing from the enterprise again, but here he is asking for any new and supplementary matter which I may be holding for my next edition in English. I overhear you rejoicing with me. As always yours,

WILLIAM F. WARREN.

[All students will rejoice with Doctor Warren over this foreign valuation of his notable treatise and will wish that a growing demand for it will make necessary a new edition in English, embodying the ripest results of his research.—EDITOR.]

FOREIGN OUTLOOK

RELIGIOUS OUTLOOK IN EASTERN ASIA

THE outlook for religion in foreign lands, and this is what I conceive to be the meaning of the phrase "Foreign Outlook," has received a definite impulse by the international conference on the limitation of armament at Washington. These comments must be written before the conference conclusions have been reached, but nevertheless written after the first great day when Secretary of State Hughes surprised, startled, and cheered the world with his initial offering on behalf of the United States to proclaim a ten years' naval holiday of shipbuilding. It is not difficult, however, to forecast some of the reactions of the conference on the minds of the leaders of thought in the Orient and in Europe.

One immense and certain gain must be conceded. It has centered the minds of the entire citizenship of the United States, church people and nonchurch people, on the problems of the great races and governments in the far East as never before in our national life. To think world problems is to act. To face the difficulties and complexities of international relationships, racial, historical, temperamental, philosophical, and religious, is to find some way of adjustment and some better method of evolution. Ignorance of world conditions spells indifference. Each nation will swing in its own orbit caring not for the course any other nation may pursue until it realizes that it is a part of a planetary system balanced and moving around a central sun.

I was once present at a religious convention in America several years ago where one speaker, a leader among the leaders, exclaimed, "God doesn't care for what those politicians are doing in Washington, but he cares a lot about what we are doing here." The expression shocked me at the time. Now the utterance seems to me the last word in heresy although spoken by one who considered himself a very defender of the faith. The foreign outlook for religion, I say, therefore, is brightened by the growing conviction that God is supremely interested in what politicians, governments, spokesmen for democracy and industrial reconstruction, militarists

and pasivists, think and do. Dr. A. C. Harte, a minister of the Methodist Episcopal Church, South, head of the Y. M. C. A. in Palestine, given an LL.D. by Wesleyan University, Middletown, Conn., for war work in Germany and the Balkans, said to me one day in Jerusalem: "If the United States would accept mandates for the near East and would administer national political and economic reconstruction over here according to America's traditional ideals of altruistic service, more would be accomplished for the advancement of Christianity than by a thousand regular missionaries or Y. M. C. A. workers such as I." What the nation does in its statesmanship, its laws, its attitude toward crime and vice, its honesty, freedom from bribery, corruption and self-seeking, is seen and felt by every family and individual, while the missionary's service may be known only to the awakened and keenly observant. Statistics of church membership in Oriental lands as compared with total population may seem discouraging, but statistics tell only a small part of the story of the conquest of Christianity of the thoughts and actions of Oriental peoples.

I was asked to write these pages because recently I had the privilege of two years' travel and study in the Orient and, on the return journey, in Europe. I cannot indulge in any academic or book discussion of the world situation, for the currents of my thoughts and experiences have chiefly flowed in channels of ordinary contact and observation of lands and people. I will, therefore, discuss the foreign outlook from this angle of approach. As Japan occupies the foremost place in the thought of the people at this time, I will confine the discussion of this issue to Japan, and Korea, and China as related to Japan.

On the religions of no other people do national and international questions have so shaping an effect as upon the Japanese. The religion of Japan is expressed in a patriotism so intense as to be in effect the worship of the Emperor. Japanese Christians say that it is not worship but exalted respect. We need not mince words. The Emperor is spoken of in Shinto temples as were the old Roman Emperors Nero, Caligula, and Domitian, when they proclaimed themselves deified. In Korea tablets on which the Emperor's name is inscribed are carried by gloved hands and held before the eyes of the children in the school while the children prostrate themselves as before an idol.

When on shipboard approaching Yokohama, I heard the cry of "Banzai!" many times repeated. The shouts came from Japanese in the steerage who had caught their first glimpse of the Yokohama lighthouse. It meant home and native land. I admired the little brown people for their enthusiasm over their beloved Nippon, as I later admired them for their exquisite appreciation of beauty in dress, home decorations, in temple and garden, and all the courtesies of social life, but this good in Japanese character carried to an extreme is the greatest barrier to their acceptance of Christianity. Every triumph for democracy in Japan is a triumph for Christianity. This may, perhaps, be said everywhere, but in Japan democracy means more in its effect on religion than in China or India. Nationalism in Japan is the same kind of dictator that designers in Paris have been in the world of fashion. If one can be a nationalist and Christian in Japan,

well and good, but if one must choose between nationalism and Christianity, the test is a severe one. Japan is an example of a worthy quality in character and nationality carried to a bad extreme.

To rightly interpret Japan, one must visit Korea and Shantung, China. The excess of Japan's nationalism is seen in these countries where Japan has imposed herself on peoples having an ancient heritage of history, religion, and customs which Japan seems to determine to ignore and overthrow by the substitution of her own nationalism. The nationalism of Japan expresses itself in the denationalization of those whom she controls.

While in Tsinanfu, the capital of the province of Shantung, I had an interview with Chu Ying-Kuang, the Chinese civil governor. This is a résumé of what he said:

"In the war with Germany we were allies of Japan. In the case of all other countries on the allied side, Germany was compelled to restore territory she had captured. Thus France got back Alsace-Lorraine, and Belgium had her captured territory restored. Instead of restoring to China Kia-Chou, the territory Germany had taken from China, it was given to Japan.

"The Japanese are ten thousand times worse than the Germans. The Germans built schools for the Chinese in Tsingtao, the Japanese turned out the Chinese children and put their own in the schools. The Germans employed Chinese on the railroads, the Japanese employ only Japanese. The Germans paid for all the produce and goods they used, the Japanese take chickens from the farmers and cloth from the merchants without paying for them. The Germans treated the Chinese kindly, the Japanese strike and abuse them. The Germans were willing to be one of several powers intrenched in China, the Japanese wanted to be the only power, excluding all others."

An instance in Korea. I visited Tunju where I saw one of seven Presbyterian churches in the district which had been destroyed. Only the foundation was standing and the pastor was in jail. The Japanese paper in Seoul published the story that the Koreans had themselves burned the church. Korean eyewitnesses told me the Japanese soldiers burned the church after three former attempts had been thwarted by the Koreans, and that one hundred bodies of Koreans were piled up dead in front of the church. Japan justified her reign of terror as a political necessity and excused her false newspaper reports on the plea that all is fair in love and war. I have full sympathy with every movement that will help Japan, but I am opposed to the suppression of these disagreeable facts. One American Methodist missionary in referring to the practices, has been saying in public addresses in the United States—"But that is not Japan." Bishop Welch speaks more truly when he says, "But that is not the best of Japan. That is not Christian Japan."

Another statement of that same Japanese missionary is that he has lived in Japan and Korea sixteen years and knows, while the traveler who stops in these countries only a few weeks does not know. My reply is that if I find a dead body by the road side I do not have to look at it sixteen years to know it is dead. I saw conditions in Korea

and Shantung upon which I could pronounce as true and certain judgment in twenty-four hours, as I could in as many years. I could not be equally ready to decide on questions of missionary policy, nor could I differentiate between Japanese and Korean characteristics, but I could see burned churches, as I did, and hear, as I did, from those who have suffered the detailed story of their wrongs.

The contradictory reports concerning Japan are based quite generally on the different experiences or means of observation of those who make comments. If I had not visited Korea, and Shantung, China, I would have had a very different impression of Japan than the one I now have. In fact, it is possible to visit Korea personally conducted by Japanese and fail to see anything which stirs the hatred of the Koreans and makes the Americans impatient and indignant. In Japan I received courtesy abundant, and I saw many a radiant Japanese countenance. In Korea the Japanese wore a stern, forbidding soberness indicating suspicion and fear. I interviewed several prominent Japanese business men in Japan and in Korea. I was received by Baron Saito, the governor-general of Korea, who achieved distinction as an admiral in the Japanese Imperial Navy. There was complete agreement in the statement of all, showing, it seemed to me, a national policy on the part of Japan in her attitude toward Shantung, China. "Of course," said Baron Saito and each of the business leaders, "Japan will give back to China the sovereignty of Shantung, but we will not surrender our commercial and economic rights."

Whatever the ultimate working out of the decision at the Washington conference it is to be remembered that the Japanese, as individuals, have purchased extensive property holdings in the port city of Tsingtao. They have acquired partnerships and concessions in mining properties and other industries. They own and control newspapers with Chinese editors. They insist on joint operation of the railroads. The other powers acting through Washington may restrain further aggression and may ease somewhat the severity of Japanese domination, but it is quite certain that Japan will override where she cannot outwit every attempt to prevent her reaping the commercial harvest of Shantung. Notwithstanding all the restraint and limitations put upon internationalism by the egotism, by the deified nationalism of Japanese, we regard the Washington conference as a missionary enterprise of the most vital character. Even if there should be a wave of reaction oversweeping the Mikado's Empire, and hatred born of envy and pique because of the triumph of American diplomacy, should possess the military mind of Japan, the final results will be a sober second thought that will greatly advance the Christian cause in Japan. No nation needs so much the impact of a powerful Christian nation as does Japan. The victories of Japan in her successive wars with China and Russia and the flattery paid her in the World War by the Allies, to gain her support when her personal preferences were plainly for the victory of the Central Powers, gave her an exaggerated estimate of her power and importance. A little national humiliation will do her good. Contact with a powerful nation, her potential enemy, but her friend by virtue of the controlling motives of Chrisian altruism, will act like a mine explosion on Japan,

shattering the rocks of prejudice and misunderstanding and giving the forces of Christianity an opportunity to advance.

The case for Japan is not helped by ignoring facts. Mrs. Lucia Ames Mead, a voluminous writer in the interests of world peace and of disarmament, attempts to deny the militaristic designs of Japan with reference to the Philippines by saying that Japan doesn't want the Philippines, as evidenced by the fact that Japan refused to purchase them years ago when offered to her by Spain. America's possession of the Philippines has entirely changed the situation since that offer was made and rejected. The Filipinos fear Japan, and this fact is the only check on their desire for independence from the United States.

In Peking, China, I met a minister from America who said he was writing his impressions of the Orient for a Boston daily. "Aren't the Japanese cleaning up Korea?" he said to me. "Yes," I replied, "they are also cleaning out the Koreans."

He then confessed his real ignorance of the situation. He had, he said, stayed at a Japanese hotel, saw only Japanese and had not talked with a single Korean or missionary to the Koreans. There is much such journalism based on very careless research.

A missionary to the Japanese I met in Japan said to me, "I know all about Korea. The Japanese are simply wiping the noses of the Koreans, and they don't know enough to be grateful. The Korean missionaries ought to teach the Koreans to be patriotic and loyal to their government."

After reaching Seoul I learned that this good but prejudiced woman missionary had in her trip to Seoul been met at the train by Japanese students, shown the sights of the city in rickshas drawn by Japanese, had been entertained at a Japanese hotel, and had not talked with a single Korean or Korean missionary.

A prominent Korean with whom I had a two hours' interview, in secret and under a strict pledge not to reveal his name or identity, said to me: "Korea may have been at fault for coming under the control of Japan, but the Japanese are to blame for the mass hatred which prevails. Every Korean, man, woman, and child, hates Japan for her cruelty, injustice, and oppression."

I saw repeated evidences of the cruelty which led the Presbyterian ministers to issue a declaration that while they did not desire to oppose Japan's political policy, they refused to stand by and see innocent Koreans tortured and murdered without a protest. America must not ignore these facts.

Japan has extended segregated vice districts in all its cities which yield a revenue to the government, and are promoters of vice.

In all the vice resorts of port cities of other countries, Shanghai, Hong Kong, Singapore, Rangoon, Japanese women can be seen. It is said that the Japanese officials of Manchuria are supported entirely by vice from the segregated districts of Seoul, Korea. The Japanese government also puts its stamp of approval on boxes of opium which are smuggled into China. I have seen such boxes with the government stamp on them which have been captured in raids in China, under the watchful Chinese officials

assisted by reform agencies, who devote themselves to opium prohibition just as in America we have those who watch for the illegal saloons.

One reason for the indignation against the treatment of Korea and China by Japan, which is felt by Europeans and Americans, is the claim of Japan to be recognized as one of the world's great powers. If Japan's atrocities in Korea and China had been charged against certain tribes of interior Africa, we would have excused them as consistent with the general life of barbarism. But Japan denies that she is a barbaric state and claims rank among the shining ones of earth. The great powers are therefore justified in taking Japan, aspirant to equality among the nations, and compelling her to forsake the practices of Turkey and the savages of the South Seas and treat her dependents with humanity and justice.

There is evidence that Japan is herself feeling the incongruity of her actions with her aspirations and is working reform which gives promise of better days.

"I understand that you have promised to give up flogging as a mode of punishment," I said to Baron Saito, in my interview with him. "Yes," he said, "we expect to give it up as soon as we can erect buildings where we can establish other modes of punishment."

"How soon will this be?" It was in October when I had the interview.

"We hope by April," he said. That meant that the practice of flogging, which often resulted in death and always in mutilation, was to go on all winter despite its acknowledged cruelty.

Hope for Japan is seen in the rising tide of democracy inevitable perhaps in a land of factories and industrial occupations with the consequent labor organizations. In Tokyo I saw groups of men in and around polling places. They were talking, reading bulletins, and buttonholing the recalcitrants. I found it to be an election of representatives to the Labor Congress in the United States. By the roadside I saw ricksha men reading newspapers while they waited for trade. I saw young women on street cars reach in their big sleeves, draw out a book and read, just as I have seen American young women do. Our missionaries, as a rule, preach to smaller congregations in Japan than missionaries do in China, India, Malaysia, or the Philippines, but the Christian schools and colleges find eager throngs to attend them. As in our state and private schools in America, we have many teachers of Christian character and profession, so in Japan. I was told by the director of religious education that there are thirty members of the faculty in Waseda University, Tokyo, who are professing Christians, and that among them are some of the leading professors of the university. I also met an evangelical Christian professor in Keio University, another private institution with several thousand students. Christian work, Bible teaching, the study of American constitutional history, are all allowed under Christian leadership. Marquis Okuma, former premier of Japan and the founder of Waseda University, publicly honored the director of religious education at the University, and while not personally a Christian, gave Christianity the entire right of way. The Methodist College, Aoyama Gakuin, the Presbyterian College, Meiji Gakuin, and the Union Women's Christian College supported by six denominations, all

indicate the hold Christian teaching is having upon Japan. The Japanese have the only Sunday school building for normal training I saw anywhere in the Orient. It is named after the late Dr. H. M. Hamill, of the Methodist Episcopal Church, South.

One of the sure evidences of the growth of Christian sentiment in Japan is seen in arguments used in the secular press and by non-Christian speakers. The old nomenclature used to confine itself to questions of expediency. The present-day writers and speakers are beginning to use the equivalents of the words "right" and "wrong" and are distinguishing between righteousness and unrighteousness. In this there is the solid foundation of hope for the future, for when once the perception of moral distinctions is gained growth in character and in the adjustment of right social relations is rapid.

It was my pleasure, when in Kobe, Japan, to have an interview with Mr. Katsuda, head of the Katsuda Shipbuilding Company, one of the great financial institutions of Japan. Mr. Katsuda does not, so far as I could learn, make a distinct profession of Christianity, but he is a graduate of the Aoyama Gakuin, the Methodist College of Tokyo, and has given to the institution a $150,000 hall named in his honor, and other gifts. As a boy, he was poor and earned his way through college. His moral courage and his convictions were manifested at one time, so it was related to me, when he refused to attend a social gathering for the purpose of raising funds when Geisha girls were present to furnish the entertainment. It is certain that he did not get his moral disapproval of Geisha girls from the commerce, politics, or home life of Japan.

Notwithstanding these encouraging facts about Japan it is still certain that when the Washington Conference is over, and every honorable promise of Japan with reference to China and to a naval holiday is recorded, a real struggle will begin. In my travels in many countries I never met a salesman or representative of any American or British firm who was not severely critical of the lack of business morality prevailing in Japan. I have had detailed to me dozens of specific instances of fraud, violation of contracts, discrimination in rates, repudiation of contracts and misrepresentation of goods on the part of Japanese dealers. I have sought in vain for any foreign business man, living in or out of Japan, who would say outright, "I have found the Japanese honest in business." I do not say I state the entire truth as it is, but I am truthfully stating the results of my conversations with foreign business men I met in Japan, Korea, China, Malaysia, India, Europe, on the high seas, and in New York. It is evident that there is need of reconstruction reaching the very foundations of the life of the country.

The President of the United States, Benjamin Harrison, made famous a statement, "It is not so much a question of the length of the step, but of the direction of the step."

It is this view of Japan that gives one hope concerning the outlook. In Korea the change in the governor generalship from General Hasegawa, the implacable and fierce, to Baron Saito, the mild and diplomatic, notwithstanding his deliverances in regard to flogging, is evidence of reform

In Japan the growing self-assertion of labor, the progressiveness of the student body and the growing activity of the new woman are real factors showing advance.

As an illustration of the new woman, perhaps one may say even more emphatically of the new man in Japan, I note an experience I had in Tokyo. I attended a concert in the auditorium of the Young Men's Christian Association. In the rear of the gallery I observed a Japanese man carrying a baby in his arms which he was trying to quiet.

"What is the meaning of that?" I inquired of the Y. M. C. A. secretary, a Japanese. "O," said he, "that is an evidence of the new Japan. A few years ago no Japanese man would have dared to have come to a public place and care for the baby while his wife sat in the audience enjoying the concert. That man you see is a progressive. His wife has not had the advantages of education, and he wants her to improve all she can, so he is willing to take care of the baby while she enjoys the concert undisturbed."

America is conscious of her own integrity and of her freedom from ambition to exploit Japan or any other nation, but the Japanese as a nation do not know this. Some of the Japanese newspapers vilify missionaries, accusing them of being paid agents of their governments and having ulterior motives in their education of Japanese youth. They even accuse them of overt crimes such as the smuggling of opium. These papers willfully misrepresent the doings of their own government, as in Korea and Shantung. Officials exercise a vicious censorship of the mails so that persons able and willing to describe conditions to the world cannot do so. I myself have been unable to get confirmation or denial of the final outcome of certain events of which I had personal knowledge while I was in Korea.

I believe fully in the creed published by the missionary union of Japan representing all the principal boards, which was in essence: "If Japan is commercial, atheistic, imperial in ambition, oppressive to her dependencies, low in moral standards, etc., etc., then all the more she needs the gospel of Jesus Christ and enough missionaries to make the story known to all the people of Japan."

At the Ecumenical Methodist Conference in London the Methodist Japanese bishop said that Japan would lead the way in giving Christianity to the Orient. I could wish it were so, but I could not help feeling at the time of his optimistic utterance that his statement was a part of Japan's national egotism, even though uttered by a good Methodist bishop and a native of Japan. Before this leadership can be attained Japan must have a Saint Paul experience and be transformed from a persecutor of the faith to one who has learned how many things she can suffer for Christ's sake. Of all the nations of the Orient Japan appeared to be the least devotional and humbly religious, noting always exceptions of unusual devotion on the part of certain Japanese Christians. Japan has national unity, ambition, industry, studiousness, endurance under toil, qualities which make her forceful for right and wrong. To transform the mind of Japan which includes her attitude toward politics, commerce, education, and evangelization, is a compelling task but it is worth while. If you ask, "Watchman,

what of the night?" we must reply, as in Isaiah's day, "The watchman said, The morning cometh, and also the night."

The Japanese showed almost superhuman sacrifices and courage in their capture of Port Arthur in the Russo-Japanese war. Christian leaders ought not to be less heroic in capturing them for Christ and in making the land of the rising sun, the chrysanthemums and cherry blossoms, not only beautiful and poetically fascinating, but pure, humane, and altogether worthy a place among the world's great powers.

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BIBLICAL RESEARCH

THE PERSISTENT HOPE

ONE fact which impresses us in our survey of Old Testament history is the presence of the forward look. The attitude is one of anticipation and expectation. The contemporary nations of Egypt, Babylon, and Persia thought of the golden age as in the past, so also did the Greek philosophers. The prophets of Israel, on the other hand, moved by the optimism of faith, held firmly to the conviction that the better age is in the future. Periods of prosperity were not final but an earnest of yet happier days. Seasons of drought and decay were a prelude to the revival of more favorable conditions. There was a good time coming, and the assurance of a blessed to-morrow brought consolation and courage for the right performance of duties in the urgent to-day. This confidence in certain betterment was not always consciously realized even by elect spirits, although they had lucid intervals when the light descended from the blue above the darkness.

The persistent hope of glory was nevertheless a settled factor with which they invariably reckoned. It took a variety of forms, but those who looked beneath the surface discordancies of life were assured that day must dawn and darksome night be passed. This truth was enshrined in the Protevangelium which proclaimed that the seed of the woman shall bruise the head of the serpent (Gen. 3. 15). This was not a promise of victory so much as a reminder of antagonism. There would be perpetual enmity and struggle between the forces of good and evil, and the faith of a later age was justified in regarding this declaration as a summons to the conflict, with the pledge that the faithful shall ultimately wrest the trophy from the failing hands of the falling foe. This was the burden of the prophets—those seers of truth and heralds of light and evangelists of righteousness—whose exalted idealism cannot be otherwise understood. There was one certainty which upheld them. In spite of doubt and disparagement, of suspicion and slander, of pettiness and penury, they were firm in their faith in the inevitable sovereignty of Jehovah. In the very nature of the case, his divine purpose cannot be frustrated. Opposition and oppression might postpone and delay its realization, but nothing could finally obliterate or abrogate its triumphant accomplishment.

It is worth noting that this star of hope frequently shone with in-

creased brightness in a darkened sky. When existing circumstances hampered their liberties and limited their desires, discontentment did not lead to despair but to a determination to seek a way of freedom out of the embarrassing restrictions. They might be broken by failure but not beaten by it. They were sustained by visions of Utopian blessedness which mitigated the calamities of the present and incited hope of conquests in the future. There was a strain of heroism in their perseverance in working and waiting for the eagerly expected deliverance. The manner of its coming did not concern them quite so much as the certainty that faith would be rewarded without any mischance or peradventure. When they spoke of this divine intervention it was in humility. At times they were mistaken and disappointed. What they believed to be their salvation proved to be an illusion, but they did not abandon their trust in God. Instead of cherishing the fruitless desires of a sanguine mind, they revised their judgment and readjusted themselves, and looked for more reliable tokens that would not fail them. This was the secret of their invincible optimism, their dauntless fidelity and their perennial assurance, shown in open disregard of discouraging situations, menacing threatenings, cowardly counsels, lukewarm purposes, and divided loyalties. There was nothing like it outside Israel, and the explanation is found in the revelation of Jehovah, "glorious in holiness, fearful in praises, doing wonders" (Exod. 15. 11).

The enrichment of personality is one of the greatest contributions of the Old Testament, second only to that of the New Testament. The character of Abraham has unique distinction on account of his pioneering services. He does not suffer in comparison with Melchizedek, who combined in his person the functions of a king and priest in accord with prehistoric usage. The origin of this personage is uncertain. If he was a Canaanite it is one witness of Canaanitish influence over Israelitish thought. In this, as in other instances, what was imported was first shorn of its alien pagan elements before it was amalgamated. Melchizedek is thus mentioned as the ideal for the rulers of Israel (Psa. 110. 4), and the author of the Epistle to the Hebrews regarded him as a type of Christ (chaps. 5. 6ff.; 6. 20; 7. 1ff.). Moses has outstanding significance both for his own sake and his work. The continuity of his ministry is indicated in the words: "A prophet from the midst of thee, of thy brethren, like unto me, shall the Lord thy God raise up to thee" (Deut. 18. 15). The reference was not to a specific individual but to a succession of prophetic souls, through whom God would continue to utter his will without cessation or failure. In days of prosperity, the consciousness of national strength found expression in aspirations to perpetuate the Davidic kingdom which had brought the nation such glory and distinction. After the lamentable division this hope sustained a severe shock, but there continued the expectation of the appearance of one or more, who, like David, would restore the glories of the kingdom. This truth was declared by Isaiah in the celebrated Immanuel prophecy, spoken to Ahaz, when this King of Judah was tempted to yield to temporizing policies. (Isa. 7. 10ff.) The character of this deliverer, whose origin was lowly and obscure, was further described

in two other passages. One laid the emphasis on his personality: "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9. 6f.). The other stressed the manner of his rulership: "Not according to what his eyes shall see shall he judge and not according to what his ears hear shall he decide; but he shall judge the poor with righteousness, and shall decide on behalf of the downcast of the land with uprightness" (Isa. 11. 3f.). The grounds for the belief in this manifestation are significantly expressed in the words: "The zeal of the Lord of hosts shall perform this" (Isa. 9. 7). It would not depend on material circumstances but on the unalterable counsel and determination of Jehovah, who would assuredly intervene to establish his throne in truth and righteousness. Times of stress and travail gave birth to valiant leaders, clothed in the holiness and justice of God, who guided the nation out of dangers within its own borders and from abroad. Some of them were kings like Asa, Joash, Hezekiah; others were prophets like Elijah, Amos, Hosea, Micah, Isaiah, Jeremiah. Their influence must not be determined by their unpopular ministry but by the harvest of righteousness reaped by later generations. They all sat for the portrait of the Messianic Ruler, and yet the sublime ideal was far in advance of the actual realization. Each successive generation regarded it as the beckoning goal of entrancing splendor and alluring satisfaction. The goal was at last reached by Jesus Christ, who transcended the actual and the ideal and introduced a richer and higher standard for every race and nation.

The root meaning of the word *Mashah* is to smear or to anoint. It referred to the practice of applying oil to vessels of the sanctuary, weapons of war and other things and places, as a sign of consecration. A similar act of anointing was performed on persons, who were set apart to perform the specific functions of king, priest, or prophet. Thus Saul, David, and Solomon were anointed to be kings; the priest is referred to as the anointed one (Lev. 4. 5); Elijah anointed Elisha for his prophetic mission (1 Kings 19. 16). The primitive idea was that the consecrated oil conveyed certain virtues to the person anointed, and this idea still prevails in modified forms, even among Christians. The symbolical significance of this ceremonial rite was later understood and its deeper religious meaning appreciated, as when the prophet declared: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek," etc. (Isa. 61. 1). The thought of separation implied in the word anointed was also understood of the chosen nation: "The Lord is a strength unto his people, and he is a stronghold of salvation to his anointed" (Psa. 28. 8). The Messiah thus means the anointed one. While the term was primarily used of kings, prophets, and the devout remnant of the nation, the ultimate reference was to the Coming Deliverer, who would embody in himself the threefold ministry of King and leader, of priest and worshiper, of prophet and teacher.

The arresting character of this expected Leader is further described in other titles conferred on him, which convey the manysided nature of his mission. He is *the Song of David*, not with respect of origin but of conduct. The significance of this title is symbolical rather than genealogical.

While the belief was correctly held that Christ was "of the seed of David according to the flesh" (Rom. 1. 3; 2 Tim. 2. 8), the thought is that, just as David consolidated the interests of the nation at a time of crisis, so this distinguished One will fulfill the Davidic ideals of unity. He would thus be his son in much the same way as a son of Abraham was so called, not on account of descent, but of faith, such as the father of the faithful possessed. The same conception is found in the word *Shoot*, which was regarded as a proper name of the coming ruler, who is the "righteous shoot" or branch of David, who "shall execute justice and righteousness in the land" (Jer. 23. 5; 33. 14ff.). The hope that Zerubbabel would realize this expectation was foiled, but that it would nevertheless be fulfilled was never suppressed or ignored. The idea conveyed in the title *Son of God* was that of a theocratic representative who revealed in himself the character of God with a fullness, not possible to those who were the sons of God in the sense of kinship with the Divine on a limited scale. The title *Son of Man* set forth the other side of the shield and declared that he would be preeminently the representative of humanity, far in excess of what was attained by national leaders with their ostensible imperfections. Even when this name was used of a glorified ideal Israel, there was the implication of nationalism, as against the conception of universalism applied to the Coming One. The Apocalyptic writers saw a deeper meaning in this name and they made it correspond with the *Ancient of Days*. This title was conspicuous during the Antiochean persecution; it expressed the thought of one who was to establish the divine kingdom in complete victory, and who was rightly regarded as a supernatural being. The name *Shiloh* is found in the Blessing of Jacob pronounced upon the tribe of Judah (Gen. 49. 8ff.). Although scholars are uncertain about its being a personal name, yet the context in which it occurs justifies its reference to the Coming Deliverer, who would belong to the tribe of Judah that had distinguished itself in the wilderness and in Canaan. Ezekiel doubtless had this passage in mind, so that the promise of sovereignty implied in the name Shiloh has Messianic significance (Ezek. 21. 25ff.). *The Star* is another suggestive title and proclaims the logical power of Jacob not only over Moab but all nations (Num. 24. 17). The name *Immanuel* has already been mentioned. In its original connection, it contained a threat to the hesitating Ahaz, but underlying it there was also a promise, that God would be with his people. The doom was unavoidable but not of the same character as that which overtook the nation at an earlier age, when the name Ichabod signified the desolation. After the darkness will come the light through the intervention of the princely leader, whose appearance was hailed by Isaiah. The symbolical use of the word *Stone* carried the thought of stability and endurance; as such, it was a title of the Messiah: "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone of sure foundation" (Isa. 28. 16). Here again the promise was accompanied by a threat, for the stone of sanctuary, that is, of refuge and defense to the pious, would prove a stone of stumbling, that is, of desolation to the impenitent and disobedient (Isa. 8. 14). The reference to it in Psa. 118. 22f. is specially noteworthy because this passage was

quoted by our Lord in one of his parables of judgment (Matt. 21. 33ff.). Yet another title was *Shepherd*, familiar to a pastoral people like Israel and bearing the message of the divine concern, care and comfort, so frequently celebrated by psalmists and prophets.

The last title is *Servant of Jehovah*. It received a deep significance during the exile, when the larger mission of the Chosen People became clearer, that their task was to be discharged by service through suffering. This idea was quite remarkable, when placed in contrast to the spirit of exclusiveness so characteristic of Israel. This name was at times identified with the nation on its religious and ethical side: "But thou, Israel, my servant, Jacob whom I have chosen . . . thou art my servant; I have chosen thee, and not cast thee away" (Isa. 41. 8f.). So addressed the nation was considered as having prophetic and Messianic functions. The servant was appointed to be a light of the Gentiles and a covenant with Israel, "to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house" (Isa. 42. 7). We are not to think of the nation as a whole engaged in this mission, nor even of an elect remnant but of a chosen individual. Nationality has here been superseded by personality. The Servant's national mission of redemption would be preliminary to his larger work on behalf of all peoples. The rôle of redeemer was further in accord with the divine will. Although despised of men and his career ending in apparent failure, yet his sharp sufferings would become a vicarious sacrifice for the sins of the world, and his labor shall at last be crowned with success. "He shall see his seed, he shall prolong his days, and the good purpose of Jehovah shall prosper in his hand" (Isa. 53. 10). This aspect of the Servant's work is celebrated in Psalms 22 and 35, where the immediate reference is to material prosperity, while the prophet of the exile had in mind spiritual satisfaction. These several titles gave expression to a variety of truths bearing on the Messianic expectation, but they were understood and realized only in part. They thus became an earnest of the time, yet to come, when the promise would be fulfilled in all its deepest meaning and enriching fullness. These sanguine hopes were eventually more than surpassed in Jesus Christ, whose life gave expression to the permanent paradox of Christianity—*via crucis via lucis*.

Israel was known as the people of the covenant. Jehovah had entered into a compact with them on the basis of grace and not of merit or nature. It was the divine love that moved God to reveal himself to Abraham that he might become a blessing, that in him and in his seed all the families of the earth should be blessed (Gen. 12. 2; 22. 18; Gal. 3. 8). This covenant was renewed at Sinai and later it was revived in Deuteronomic law in striking sentences: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might" (Deut. 6. 4). In times of national decay, the truth of this obligation was centralized by the prophets, who were the forceful exponents of its mandates. In the bold figure of Hosea, God was the husband of Israel, and it would be perilous to violate the bond between them (chap. 2. 19). Blessings were therefore conditional and a disregard of

the vow led to unescapable retribution. It was explicitly declared that redemption must be preceded by repentance and restitution. What was at first expressed in terms of nationality was later uttered in terms of humanity, as the inwardness of the covenant relationship became more evident. The first to make this clear was Jeremiah the prophet of personal religion, who recognized with remarkable insight the spiritual values of religious living. The pledge and promise were first made to Israel: "I will put my law in their inward parts," etc. (Jer. 31. 33f.). This new relationship was, however, to be extended so that, in the words of a later prophet, "all the ends of the earth shall remember and turn to Jehovah . . . the confidence of all the ends of the earth" (Isa. 22. 27; 65. 5). The universalistic outlook was celebrated by Joel, who looked forward to the time when the Spirit shall descend "upon all flesh" (chap. 2. 28). Another rejoiced in the coming time, when the house of God shall be called "a house of prayer for all peoples" (Isa. 56. 7f.). This larger fellowship was to be of permanent duration, regardless of the changes of time and tide. "It shall be an everlasting covenant" (Ezek. 37. 26). In spite of what pedants in the exile understood, in an exclusive sense, the covenant blessings were to be universally appropriated by every nation, that would bring forth the fruits of repentance and make the pledge of fealty to Jehovah.

This world-view was but partially appreciated, even by those who gave utterance to its truth. As in many another instance, they builded better than they knew. It was left to later generations to develop these intuitions of faith and apply their logical consequences. Just as the Gentile Cyrus was chosen by Jehovah to work out the divine purposes of redemption, so, many germinal ideas were received from alien sources and were transformed by the influence of revealed truth. Thus the conception of universal sovereignty was first grasped by the Assyrian kings, and through them the truth dawned on the Hebrew prophets, that the sway of Jehovah was to be inclusive and comprehensive. His hand was on all history and his regnancy must be confessed by all mankind, "from the rising of the sun and from the west, that there is none besides me; I am Jehovah and there is none else." The prophet who thus declared God's determination of righteousness and redemption was consistent in the appeal: "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45. 6, 22). The world-wide extension of the dominion of God was reiterated with varying notes by prophets and psalmists. Malachi declared: "From the rising of the sun unto the going down," etc. (chap. 1. 11). The evangel of the divine love was spoken with picturesque buoyancy in the message of Jonah, concerning the pity and sympathy of God for pagan Nineveh (chap. 4. 11). The psalmists joined in a jubilant chorus of praise that, "all nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name" (Psa. 86. 9). One of them celebrated, with prophetic unction, the glory of the City of God, to which all contemporary nations were indebted, of each of whom it would be said: "This one was born there" (Psa. 87. 4).

What is this but a glorification of the sovereignty of God and a

declaration of a universal and eternal kingdom of God? This was the fundamental truth, the consistent emphasis and the imperishable hope of all prophetic souls. Jehovah is the sovereign Lord and his regal power is marked by grace, justice, and peace, without the autocracy of the tyrant or the self-will of the despot. From the time the promise was made to David through Nathan, that Jehovah would establish the Davidic kingdom, up to the full realization of the program in Jesus Christ our Lord, the expectation that God would keep his pledge was never wholly absent in the breasts of the faithful. There were seasons of failure and disappointment, when the hope lay under the burden of inertia and indifference, but, ever and anon, it was resurrected, and, although it shone with a fading and elusive splendor, the postponement never meant abandonment. Kings and leaders arose and passed away, but the ideal continued to be cherished, not as a visionary dream but as a vital hope, because the establishment of the kingdom finally depended on the power of God and not on the changing fortunes or misfortunes of men. This kingdom, moreover, was to exercise its control beyond the regions of time and sense. The prophets often had a limited outlook and so far they were children of their time. They spoke not to unborn generations but primarily to their own day, knowing that if the responsibilities of the present were zealously discharged, the unknown future might well be left in the secure keeping of the eternal God.

There was a note of imminence in the prophetic declarations. It was firmly held that the new day would presently dawn when prosperity would supersede disaster. But the feeling of immediacy was a presentiment rather than a prevision; it was a desire of the heart more than a decision of the mind; but its presence would be a vindication of the ways of God. The preaching of some misguided zealots led the people to look forward to "the day of Jehovah" with eager expectations. Amos was one of the first to point out the imperious ethical demand of God and to disabuse the mind of Israel, that they would be favorably treated without regard to the principles of truth and justice. If the other nations were punished because of open and secret violations, Israel must not expect to escape. "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities" (Amos 3. 2). They did not understand that privilege meant responsibility, and their ardent desire for the day of the Lord was a species of fanaticism. Although the herdman of Tekoa was summarily dismissed, his message reappeared in other prophets of the North and South. "The day" was to be one of discipline and judgment and then of deliverance. Zephaniah declared a century later that it would be "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of trumpet and alarm," when God shall pour out upon the kingdoms, including Israel, the vials of his indignation and fierce anger (Zeph. 1. 15f.; 3. 8). Joel spoke of it as a day of sifting, when the Spirit of God will be poured out upon his people, and they only who call upon the name of Jehovah shall be delivered (chap. 2. 28ff.). It would be a day of salvation and judgment, or rather of salvation through judgment, when the majesty, justice, and

righteousness of Jehovah would be vindicated before all the world. Thus will the Golden Age be inaugurated, with its essential features of purity and peace, of amity and magnanimity, of godliness and goodness. The knowledge of God will be a matter of experience and not of theory, and those who enjoy this blessing will cease their hostilities, not because they have become weary of war but because war has become to them an incompatible agency and an intolerable anachronism.

The apocalyptic language in which this eschatological hope was clothed differed from prophetic phraseology, very much as poetry differs from prose. In addition to this difference of style was the other fact that the Apocalyptic writings were derivative and not creative. They became a substitute for the voice of prophecy, when the prophetic inspiration ceased to function. This literature was peculiarly popular in times of exile and persecution. Its quaint imagery and weird figures of speech conveyed their belief in cataclysmic disturbances and catastrophic interventions of God, by which the new day would come. They showed a lack of faith in the normal ways of God for the government of the world. They were often "too narrowly moralistic to be wisely ethical, too exclusively religious to be adequately human, too partisan in mind to be reliable in judgment." Their writings breathe more of the spirit of fanaticism than of rationalism, and they were too intensely nationalistic to take a balanced view of the universal sway of God. And yet, these "tracts for the times" were strikingly fitted to impart comfort to those oppressed by the strenuous waywardness of their distressful times, and to sustain them in the irrepressible faith that the ultimate outcome would be victory through God who shall ever reign in truth and equity.

Deliverance would be brought by an agent of the Eternal God. At one time he was conceived as a political leader and again as a spiritual emancipator. His presence would be accompanied by supernatural manifestations and miraculous interventions. Such was the glowing faith of the apocalyptists that no limit was set by reason to the extraordinary ways in which God would lay bare his arm, to reward the faithful and to punish the disobedient. In some instances, the counsel of patience was given but in other cases the exhortation tended to intensify a spirit of revolution which reached a climax in the Maccabean movement with its disastrous mishaps. The ethical idealism of the prophets found little place in apocalyptic messianism. The element of prediction was a secondary and incidental feature of prophecy. The Messianic psalms dealt with ideals rather than predictions. The Kingdom was the essential idea and the perennial hope, which did not necessarily involve a Messianic Personality. Jehovah is the universal King, and more stress was laid on a new social order, even the Kingdom of God. Its establishment would be preceded by a day of judgment against all nations, by a fiery discipline to regenerate Israel and to remove the godless, by confirming the devout remnant for the accomplishment of their destiny (Zeph. 3. 9–13). The pious thus looked forward to a glorious future, which may well be characterized as a new age. Its most significant factor was the experience of salvation, that is, fellowship with God. This spiritual communion would further be a guarantee of security

against the antagonisms and onslaughts of the enemy. The new leadership to be assumed by the nation will have a reflex influence in the transformation of the world of nature. The wild beasts will be tamed; "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." The atmosphere of these creatures will be so genial and gracious that a little child shall lead them (Isa. 11. 6ff.). The reality of this radical change is also symbolical of the conversion of mankind, when the benefits of peace would be a universal benediction, without the embittering elements of envy, pride, suspicion, jealousy. This anticipated condition of all-round prosperity—individual, social, political, ethical, national, spiritual—would be an earnest of yet better things. There cannot be a reversion to a former state of incompleteness, according to Babylonian and other contemporary beliefs in world cycles. The progress must rather be of a developing kind, from less to more, looking toward continuous betterment, in spite of interruptions and deviations.

The dream of nationalism was destined to prove a vain hope. Those who awoke from their sleep realized that their own enrichment depended on their sharing the benefits of the knowledge and rule of God with other nations. Israel had been isolated and kept separate for their own sake and also for the sake of others. Had they mingled with the nations on a common basis, in the days of tutelage, they would have lost touch with Jehovah, and their peculiar privileges and prerogatives would have been confiscated. Many Israelites became merged with alien nations and lost their identity; but it remains to the credit of the prophets, that they constantly held up the ideal of exclusiveness. To be sure, this high standard was often misunderstood and many leaders of the nation regarded it as a call to permanent separation. But those who gave a profound interpretation of this truth rightly judged that it was a temporary measure, calculated to prepare this people to become the missionary evangelists of a world-wide redemption. The narrow gauge road on which they were to travel was later to be broadened, and a highway was to be established for all the nations to journey to the Mount Zion of eternal blessedness (Isa. 35. 8). The period of repression would cease and the time of impression yield to the brighter day of expression, to proclaim the evangel of pardon and peace, not to Jerusalem alone, but also to Egypt and Assyria and Babylon, even to the ends of the earth (Isa. 19. 24). "Every valley shall be exalted and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it" (Isa. 40. 4f.). The last clause explains the secret of the regeneration and redemption. God himself initiated the covenant; his hand was in evidence in all the divers experiences of his people during successive generations, and he himself will complete the plan. "The zeal of Jehovah of hosts will perform this" (Isa. 9. 7).

All through the centuries of travail, the Messianic hope was the lodestar of Israel's religion. Their conceptions varied according to the circumstances of their times. The outlook often assumed crass and materialistic forms, and the ethical note was subordinated to purely political and

nationalistic considerations, in pursuance of narrowly exclusive policies, bordering on fatalism and fanaticism. But there never was a time when they were without the assurance that God would in some way intervene on their behalf. The day of visitation would also be the day of vindication to the glory of "Jehovah our Righteousness" (Jer. 33. 6). This was the secret of their persistent endurance, despite calumny, vituperation, and persecution. They held their treasure in earthen vessels, and they were not aware of the full extent of its opulence. God's hand was, however, upon them, and his providential redemption was yet to be wrought, in the fullness of the times, not only for Israel but for all the peoples of the earth, even to the end of time. It is therefore not surprising that when Jesus inaugurated his mission, he was regarded with hostility by the very people who should have welcomed him with the hosannas of gratitude and joyfulness. Their ideas of deliverance did not tally with the manner of the holy ministry under the Syrian blue. The thought of a Messiah, victorious through suffering, was far from their mind, which was obsessed with expectations of political leadership and imperial authority. They were thus destined to disappointment, as on many a former occasion. But the irony of history was too strong, and the era of fulfillment could no longer be postponed. The people of election thus became the people of rejection, because, in the obstinacy of prejudice, they insisted on erecting a wall around those choice blessings of spiritual freedom, which were divinely intended for the benefit of the whole world. They cast away the "precious corner stone of sure foundation," and their structure crumbled to pieces without any prospect of recovery.

The hope of Zion was, however, not to be lost. The dream of seers and saints would yet come true, and far beyond their most sanguine expectations. The perennial hope of the Old Testament became the resplendent fact of the New Testament. The prophetic message of the kingdom of God was taken up by Jesus, and he gave this truth an enrichment of content, so that the range of the Kingdom's influence became co-extensive with humanity. He did not use the term Messiah because of its inflammable associations; but he revealed in his character and teaching, that the earnest hopes and ardent desires of the ages had come to fruition in him. In this connection, we must also take note of the apostolic testimony concerning the claims of Jesus Christ. "The reality and truth of the Messianic idea and the universal character of the Messianic Kingdom, as prophesied in the Old Testament and fulfilled in the New Testament, remain one of the most real and impressive facts in religious history." As *Prophet*, Jesus declared himself to be the anointed of God, to preach the good tidings of joy to every needy soul, and to enable each one to realize the comforting nearness of God (Luke 4. 18ff.). As *Priest*, he showed perfect sympathy with the sinning and suffering human race, and carried their burdens to the throne of grace, thus opening a way to the Holy of holies, that all may have fellowship with God (Heb. 4. 14ff.; 7. 25). As *King*, he claimed all authority in heaven and on earth, and he sent forth his disciples with the commission to establish his Kingdom, which has no end as to boundary or duration (Matt. 28. 18ff.). This Kingdom, more-

over, was founded on righteousness; its citizens are composed of the pure of the earth regardless of nationality or century; its program is to unify mankind under the inspiration of the spirit of good will, by the spread of education that shall dispel provincialism and induce world-cooperation in industrialism, in internationalism, in denominationalism.

The irrepressible hope of a better day was partially foreseen by the prophets of the Old Testament. It was expressed in the tantalizing twilight of uncertainty by the seers among ethnic peoples at various epochs in their embarrassing experiences. It was definitely and conclusively realized in the Person of our Lord and Saviour. But its full implications were not understood by his immediate followers because the atmosphere of their times was unfavorable to the resolute grasp of this triumphant truth, both as to conception and conduct. The failure of past experiments is a challenge to the renewal of effort on our part, by a wholehearted consecration to Jesus Christ, in a spirit of buoyant cheerfulness and exultant courage, to labor for the day of coronation, when the kingdom of the world shall become the kingdom of our Lord and his Christ: and he shall reign for ever and ever (Rev. 11. 15).

I am indebted to the following books for helpful suggestions—Edghill: The Evidential Value of Prophecy; Knudson: The Religious Teaching of the Old Testament; Oesterley: The Evolution of the Messianic Idea; Davidson: The Theology of the Old Testament; Charles: Religious Development Between the Old and the New Testaments; Robinson: The Religious Ideas of the Old Testament; Kent: Student's Old Testament, Vol. III; G. A. Smith: Isaiah, Vols. I and II.

OSCAR L. JOSEPH.

BOOK NOTICES

CHURCH HISTORY

An Introduction to the History of Christianity, A. D. 590–A. D. 1314. By F. J. FOAKES-JACKSON. New York: Macmillan Company.

THE more one studies history the more convinced he becomes that he who does not know the past does not understand the present. The statesman, real or accidental, who is ignorant of his country, of the origin of its institutions, of its laws and its development, economic and intellectual, may be able by strength of native talent to apply quick remedies to immediate emergencies, but sooner or later he will discover, and his country will discover, that political makeshifts are poor substitutes for bed-rock principles derived from intelligent study of laws and forces which have governed mankind in the history of civilization.

The churchman who is ignorant of his church or has only a superficial knowledge of it, of the causes which produced it, the human factors which have influenced its thinking, its controversies, its policies at home and abroad, and the contributions which eminent leaders have made to its development—he who is ignorant of this, but depends upon his volubility,

the enthusiasm of his hearers or some self-originating inspiration as to the will of God, is more likely to guide the church into pitfalls and disasters than into those broad fields of uninterrupted progress which convince the judgment of saner men with less tongue but more brain. History is a school. It is the school of mankind. He who has never learned his lessons there has little with which to direct his reason or to inform his judgment.

To the average reader the story of the Middle Ages is anathema. In the wanderings of the Nations, the invasions of ruthless Barbarians upon fair Italy, Teutonic tribes, Goths, Visigoths, Austro-Goths, Mongolians, strange and terrible warriors from North China, the sacking of Rome itself, "the lone mother of dead empires," the struggles of feudal lords with kings and of kings with emperors and emperors with Popes—in all this confusion and turmoil resulting from the dissolution of one world and the slow emergence of another, he sees nothing clearly but names: Henrys, Gregorys, Leos, Innocents, Clements, German emperors, a few great thinkers, a few great leaders founding monastic orders or slaughtering heretics—the whole panorama suggesting little more than Milton's illimitable ocean of chaos, or Goethe's description of church history, as a whole, a mere jumble of error and ruthless power.

This brilliant survey, however, of the Middle Ages, in 390 pages octavo, with bibliographies and index by Professor Foakes-Jackson will do much to clarify the view. It is a condensed sketch by a master hand, unbiased in its treatment of great characters, of fanatical saints, and royal sinners, skillful in grouping of events and delightfully entertaining in its directness of style and simplicity of movement. Of course one is supposed to have some general outline of history, something remembered from Gibbon, or Milman, Guizot, Michelet, or Hallam—books written long since but still valuable—in order to fill in details which the author touches but lightly, such as the rise of imperial cities, the origin of craft-guilds, commerce, currency, manners and customs of the common people, literature and art. The desire of the author was to provoke fuller inquiry into these and other subjects rather than to expand his *Introduction to History* into a history itself. I may suggest, parenthetically, if one would inquire into the life of the people in these faraway centuries, let him read Frederick Harrison's "Comparisons between the Ancient City and the Medieval City" in his charming work, *The Meaning of History*, pages 228–237. Viscount John Morley, in his *Politics and History*, quotes the French historian Michelet as saying that Europe had not been washed in a thousand years. I have somewhere read lately that Mrs. Lloyd George was the first to install a modern bathtub in Downing Street.

Professor Jackson stretches a broad canvas and fills it. With consummate skill he sketches the high peaks. The vast mountain range of world events, great movements, and great characters are drawn with clear understanding of the forces which made possible the growth and sway of the papacy and of those rising tides of national consciousness in Western Europe which finally swept away the imperial power of Rome. The Crusades, the Position of the Church in the Empire, Learning and Heresy, the Medieval Church as a Disciplinary Institution, the Friars, the School-

men, the Universities, the French Monarchy and Its Conflicts with the Papacy, his Survey of Society, and his closing chapter on Dante and the Decay of Medievalism are all presented from the standpoint of modern scholarship based upon critical study of sources and the researches of impartial laborers in this little known but inviting field. It was indeed a great period—great in men, great in ideas, great in art. Out of it arose great institutions which have influenced and governed mankind, great philosophies which still contend for supremacy in the field of thought, a period which both the statesman and the philosopher, the minister and layman, intent on the rise and progress of modern civilization, will regard as among the most interesting periods of human history.

What do we learn from it for the present political and religious situation of the world? Is it possible out of the mutually repellent nations to create a federation of European states? Is it possible out of the multiplicity of religious sects, cults and churches to restore the unity of Christendom? Our author shows that at the close of the ninth century two ideas emerged from the chaos of a broken world—a world federation of Christians expressed in the empire—and the supreme authority of the church expressed in the papacy. These ideas prevailed for centuries as the political theories of Western Europe. This was apparently an ideal condition, a balance of power between the secular and the spiritual. But the thoughtful student will see that such a situation could not continue without conflict. Behind the conflict operated racial characteristics, impulses, which whether recognized or not produced results. As Emperor Charlemagne was supreme, but the Pope who crowned him was also supreme. The Emperor obtained his crown not from the nations, nor did he crown himself, as Napoleon did, but from the Pope. This act of creating an emperor in the West in reality divided the Roman Empire, an event which, seen at the time or not, rent Christian civilization. The sons of Charlemagne broke the unity of the Western World which he had bequeathed to them, and each nationality thereafter struggled for its independence with varying success against the Holy Roman Empire or the all-embracing claims and demands of the papacy. The two ideas, the balance of power which had prevailed, engaged in mortal conflict with each other, nor did they cease till the nations of Europe, becoming conscious of distinct nationality, revolted from imperial authority, revolted from papal supremacy, sustained the Reformation, and opened the way to a new age.

But in order to understand *why* the papacy engaged in combat with imperial authority we shall have to look not merely at the ambitions of mighty pontiffs such as Innocent IX or Boniface VIII or Hildebrand, rulers as great as any who ever sat on the throne of the Cæsars, but going farther back inquire into the policy of the church itself even before Constantine became its patron. We must go back to the world-politics and policies of the Cæsars. The subject would carry us far away from this mere book notice, and we can only suggest it as a study. Under the Cæsars the policy of Rome was to incorporate conquered territories with their religions and customs into the unity of the empire. The fundamental principle of each administration, no matter who was emperor, was unity, this political unity

of all races without regard to race, language, or religion. Rome was tolerant of everything except external politics. The emperor was politics. The church inherited that idea and applied it in spiritual policy. What Rome dreamed of in politics, the church sought to realize in religion, the unity of Christendom expressed in the papacy. The Roman Church has always insisted upon this principle of unity of all nations under one supreme head. It demands subjection to this principle now as the first condition of the unity of Christendom.

The Teutonic nations of Europe had no such cohesive principle. They were instinctively independent, free, lovers of liberty, and could not be held to the ancient imperial law of unity. They were individualists. Hence the two contrary principal racial instincts which underlay the Reformation and still persist in a divided Christendom—Unity in the Roman Church, Individualism in the Protestant—one representing monarchial institutions, the other republican institutions; one valuing the mass, the other the individual; one the symbol of authority and power; the other of freedom of thought and liberty of action.

Thus far back into that remote time must we trace the origin of these divisive ideas which sundered the unity of Christendom and consciously or unconsciously still play their part in the divisions of Protestantism and in the ceaseless antagonism to the liberal principles of our modern age by papal Rome, which at the time covered by this volume was the greatest institution ever created by the genius of religion or the ingenuity of ambition.

The solidarity of Christendom will never be restored, in our judgment, till these two contrary principles find common ground and the faiths of the peoples find common expression. We commend this work of Professor Foakes-Jackson as worthy of the author and the institution from which it comes.

Athens, Tenn. R. J. Cooke.

The Life of Christ. By R. J. Campbell, D.D. Pp. xiii + 438. New York: D. Appleton and Company. Price, $3, net.

This is a life of our Lord which is different. Little attempt is made to give local color or a historic background. Nor is the imagination set to work to supply material other than the four Gospels furnish. This restraint has this high value, that the Master is everywhere central in the picture.

It is therefore more than a Life of Christ; it is a homiletic help for a type of sermons most needed in our time; sermons that will set the Master in the midst of life as the one hope of the world.

And this sermonic value has been tested, for Dr. Campbell has preached pretty much the whole of this material to his congregations at the City Temple, London, and Christ Church, Westminster. The pulpit purpose is kept in view constantly—the living values of the life and teaching of Jesus.

The critical standpoint is liberal in its spirit, but conservative in results. He is frank and fair in dealing with modern scholarship on these

problems. The constant appeal to life and experience, however, creates an atmosphere in which the religious reality of the gospel story is clearly seen, uncloudedby either traditionalism or rationalism.

Nobody will get the best out of this book who does not read it in the same spirit of devout sincerity in which it was written. It is a preacher's life of Christ and a great message for every man.

Lutherans in the Movements for Church Union. By J. L. Neve, D.D. Pp. 228. Philadelphia: Lutheran Publication House. $2.

It is a pleasure to get hold of a book which is written by an expert in its field, who knows not only church history and theology, but what he believes and is not ashamed of it, and yet keeps a catholic and friendly spirit toward those from whom he differs. Besides, this is the first book in English giving a complete history of union movements in Europe, especially in Germany and Switzerland where they had most vogue. This makes it of inestimable value. There are seven chapters: The Wittenberg Concord; Lutheranism in Its Struggle with Calvinism; The Union Movements in the Seventeenth Century (in which the last section tells of the irenic efforts on the Continent of that noble Scotchman, John Dury); George Calixtus and His Opponents; Polemical Activity of the Lutherans (the author acknowledges that their polemics was too severe though he does not go as far in that acknowledgment as his reviewer; outside of the fact that he is a Lutheran, this may be because he knows more about the whole situation. Who said, "To know all is to excuse all"? It was a fierce age, and the spirit of Luther in his fiercer mood rose again, but without his genius and geniality, and the love that kept up his friendship with Melanchthon to the last); The Prussian Union (the great movement of 1817ff.); The German Evangelical Synod of North America (the American Church representing the Union of 1817ff.); Concluding Reflections with Reference to Present-Day Movements in America. There is an analytical table of contents, but, alas! no index, which we hope will be supplied in a second edition, which so valuable a history ought to have.

Our learned author is hardly fair to Calvin's doctrine of the Supper. "Calvin saw in the sacrament merely the promise or the gospel certified. The sacraments were to him a 'pædagogy of signs for a weak faith.' They work merely through the psychological impression of a symbolical act" (p. 166). Indeed Calvin thought exceedingly highly of the sacraments, almost as highly as he could think and yet reject the *ex opere operato* doctrine of the Roman Catholic Church and preserve the scriptural principle that faith is the door to spiritual blessings. You might almost think Luther himself was writing these words: "Let our faith receive, therefore, what our understanding is not able to comprehend, that the Spirit really unites things which are separated by local distance. Now that holy participation of his flesh and blood, by which Christ communicates his life to us, just as if he actually penetrated every part of our frame, in the sacred supper he also testifies and seals; and that not by the exhibition of a vain or ineffectual sign, but by the exertion of the energy

of his Spirit by which he accomplishes what he promises. The thing signified he exhibits and offers to all who come to the spiritual banquet, though it is advantageously enjoyed by believers alone" (Calvin, *Institutes*, book 4, chap. 17, sec. 10). "For to what end would the Lord deliver into our hands the symbol of his body except to assure us of a real participation of it? If it be true that the visible sign is given to us to seal the donation of the spiritual substance, we ought to entertain a confident assurance that in receiving the symbol of his body we at the same time receive the body itself" (same). Not even a Greek or Roman Catholic guaranteed the benefit of the sacrament to the participant (of course faith being understood) more carefully than Calvin. And if we interpret the famous word Real as actual or factual Calvin maintained the Real Presence of Christ in the Supper as truly as Thomas Aquinas or Luther, and his actual reception, though it was not a Presence in the bread and therefore not a reception by the mouth. (We might say that the word "eat" in the accounts of the institution of the Supper always refers to the bread, not to body, as can be seen by 1 Cor. 11. 26 and Matt. 26. 26. In Mark and Luke the word "do" occurs, not "eat.")

There have been two tendencies in American Lutheranism. One is represented by the late Prof. J. W. Richard and his able and learned book, *The Confessional History of the Lutheran Church* (1909), the greatest achievement in historical science ever made by a Lutheran in this country, representing the earlier more spiritual views of Luther (say 1517–23) and the later more catholic views of Melanchthon, and which tendency would have held out more hopeful prospects of church union between Lutherans and non-Lutherans. The other is represented by the late celebrated Dr. Krauth, who stressed Luther's later views and the normal anti-Melanchthonian development from them into the Formula of Concord. Of course there is a third tendency, the Missouri synod, very high and strict, but let that pass now. It is an amazing instance of the influence of one lone scholar that, humanly speaking, it was only the sudden and lamented death of Dr. Richard that allowed his more conservative brethren in the General Synod to consummate the union in 1917 between that Synod and the General Council and the United Synod of the South. This union has given a higher strain to American Lutheranism, and for long years to come has made impossible a union of American churches, so far as Lutherans are concerned. Several slips of the printer, especially in proper names, have been noticed, but none of importance.

Our learned and generally fair author should not say (p. 172) that over against Lutheranism, which makes the efficient promise of the gospel the foundation of our hope, and Calvinism, which makes the secret election (though Calvinism really makes the loving purpose of God that foundation, realized by a secret—later public—election), Arminianism makes that foundation the "subjective experience of a revival." The foundation of our hope in Arminianism is not that, but is the grace and love of God. That grace issues in our experience, but that experience may have a hundred degrees or forms, from that of general confidence and faith to that of deep joy and love. A revival has nothing essentially to do with it,

Thousands of Arminians, perhaps millions, have experienced this grace independently of a revival.

Madison, N. J. JOHN ALFRED FAULKNER.

BIBLICAL AND THEOLOGICAL

The Gift of Tongues. By ALEXANDER MACKIE. Pp. 275. New York: George H. Doran Company. Price, $2.

THE early church had to meet pagan survivals of abnormal religious psychology, especially the *glossolalia*, or speaking with tongues. There is no proof that it had any religious value in the propagation of the gospel, for Peter required Mark as his interpreter, according to early Christian tradition, and Paul was compelled to rebuke it as a disturbing influence at Corinth.

Church history is full of these disused psychic phenomena. Hysterical nuns, pseudo-prophets, Shakers, Mormons, the Irvingites, spiritist mediums, "Holy Rollers"—these are among the pathological succession whose spiritual gifts come not from God but from nervous derangement. Cataclysmic religion is not Christian. Much that calls itself holiness must be related with the criminaloid type of mind. "Whenever hysteria has ruled religion it has left behind it the horrid trail of crime and sin."

Perhaps the supreme tragedy of the tongues movement is its glorification of ignorance. "Are we forever to listen to ignoramuses, to men and women too lazy to read, to study, and to think, proclaiming that the way of salvation is the way of repudiation of all learning and all knowledge?" "The way for men to go who seek the path to God is not the way of fancy or of disordered thinking, but the way of ordered thought and the way of man's clearest thinking."

These comments indicate the trend of Mr. Mackie's careful scriptural, scientific, and ethical study of *glossolalia* and related phenomena. It is a searching analysis and a most helpful tonic to secure spiritual sanity.

The Resurrection of the Flesh. By JOHN T. DARRAGH, D.D. Pp. xii + 324. London: S. P. C. K. New York: The Macmillan Company.

SAINT AUGUSTINE wrote long ago: "No article of the Christian faith has met with such vehement, persistent, and contentious opposition as the resurrection of the flesh." And the church still has in its membership many of the same sort as those whom Paul corrects in the fifteenth chapter of First Corinthians.

The Christian doctrine of immortality is no mere shadowy ghostly survival but the immortality of the whole nature, body and soul. For ours is not a vague spiritualism but a truly human religion, which makes all life the object of redemption. Such a doctrine is more than a dogmatic dream, it is a real moral dynamic, making sacred the outer as fully as the inner life of man. And the goal of Christian hope is that which Saint

Paul describes, "Waiting for the adoption, to wit, the redemption of our body."

Dr. Darragh's argument is based on the claim that the Hebrew word for "flesh" was used to mean the whole man, humanity in its completeness. "Unto thee shall *all flesh* come." "I will pour out my Spirit upon *all flesh*." The Catholic creeds therefore are not to be interpreted crudely as implying the resuscitation of identical particles, but as giving outward corporeity to the future life.

The author traces the history of the doctrine from the Apostolic Age down to the present with acute criticism of many theological positions. Being extremely High Church in his attitude, he goes so far as to use the dogma of the Real Presence in the Eucharist as connected with the conception of resurrection. Which is interesting, but not convincing.

At the present time, with the revival of countless theosophic cults, holding the Buddhist and Pagan contempt of the human body, we need again to glorify that Flesh which embodied the Eternal Word, and to give religious significance to the body which is "the temple of the Holy Spirit."

The resurrection of the dead is not the reanimation of decayed material, but the transformation into a body which is not the same substance, but has the same and superior function of spiritual expression. Perhaps this book is the fullest modern study of this subject.

A Book of Old Testament Lessons, For Public Reading in Churches. A Lectionary. Edited with Introduction and Notes. By Robert William Rogers. Vol. I. Text, pp. 224. Price, $3. Vol. II, Introduction and Notes, pp. 215. Price, $2. New York: The Abingdon Press.

The devout spirit and mature culture of the finest Old Testament scholarship are expressed in this Lectionary. It is the outcome of eight years of wise thought and discerning choice of such portions of the Old Testament as merit the attention of public worshipers. All the high qualities of excellence which mark the writings of Professor Rogers are seen in this labor of love, discharged with foresight and insight, under the conviction that the Old Testament needs to be restored to a worthy place in the service of the sanctuary.

We cannot be too often reminded that the Old Testament was the Bible of our Lord and of the early Christian Church. The reading of these ancient Scriptures will continue to be "casual, capricious, or according to some fancy or familiarity of the preacher or pastor," unless guidance is offered, as in this Lectionary. Very unfortunate is the far too prevalent practice of giving small attention to this earlier Testament. "Its ministry of knowledge, its magic of words, splendor of images, and store of inexhaustible power," are decidedly necessary for a rounded and complete Christian life.

The recognition of the Church Year is most gratifying, but those who are indisposed to follow it can use their own discretion, and the seventeen alternative lessons give the preacher further freedom. The text used is

the Revised Version, which is less pedantic than the American Revision and better suited for public reading. The Preface impressively sets forth the principles and practice of Scripture reading. The Introduction in Vol. II contains an excellent historical survey of the custom in vogue in the Jewish and Christian Churches. The repeated exhortation to "read with understanding" deserves to be heeded, and Vol. II of historical and textual exposition is a decided help in this direction.

It is to be earnestly hoped that this Lectionary will meet with a deserved welcome in all our churches. Its use at the morning or the evening service will certainly tend to purify and beautify the hour of worship, and make it really spiritual, with quietness and decorum, without the rash hurry and embarrassing abbreviations of what is essential, to make room for matters of ephemeral interest.

The Song of Songs, being a collection of love lyrics of ancient Palestine. By Morris Jastrow, Jr., Ph.D., LL.D. Pp. 246. Philadelphia: J. B. Lippincott Company. Price, $3, net.

Dr. Jastrow, whose recent death is a great less to Semitic scholarship, has completed his fascinating trilogy, begun with *The Gentle Cynic* (Ecclesiastes) and *The Book of Job*, with this new translation of the Songs of Solomon, accompanied with a most interesting study of its origin, growth, and interpretation.

But while he has furnished a book necessary to every student of this perplexing puzzle, he has not, in our opinion, solved it. All modern scholars will agree with his rejection of the allegorical interpretation, and its disassociation from King Solomon and his court. But to make it merely an anthology of rather erotic love lyrics is to ignore a certain unity which binds together these poems, and a dramatic element, indicated by the transitions from masculine to feminine and from the singular to the plural, as well as by the frequent choruses of the daughters of Jerusalem.

The transformation of the lovely natural imagery of the Canticles into erotic symbols is almost as fanciful as Freud's psychological analysis of the dream. Doubtless the songs do contain such symbols, but they also contain a high appreciation of natural beauty and a romantic conception of love which is sometimes more spiritual than sensuous. Indeed, whatever may be the final conclusion as to the origin and structure of the book, its place in the scriptural canon is fully warranted by its passionate plea for monogamic love, and the further fact that the marital metaphor is freely used elsewhere in the Bible, preeminently in Hosea, as a type of the Divine love.

There is one feature of these three books, which crowned Professor Jastrow's life, which adds to their charm and interest—it is the beautiful *format*, both in printing and binding, given to them by the publishers. Why should not a theological book be as artistic in appearance as volumes of general literature? This delightful form by its attractiveness adds to the danger of the author's perverted interpretation. Yet let us dare to

read him, both for the value of his negative criticism of many obsolete theories, and also as a starting point for a new solution of this literary riddle, which will soon leave far behind his purely amorous explanations of this lyrical drama.

The Story of the American Hymn. By EDWARD S. NINDE. Pp. 429. The Abingdon Press. Price, $3.50, net.

WORKS on Hymnology should form a portion of every preacher's library, and public worship should be enriched by frequent expositions of Christian hymns, and with some account of their origin. At last we possess a work which amply, accurately, instructively, and interestingly fills a gap in this department. Being more than a technical study, it will be a useful and charming addition to the library of every intelligent layman as well.

Beginning with the Bay Psalm Book and other collections of psalmody, it goes on to reveal the introduction of hymns into American worship, and gives the story of our hymns and hymn writers, from Samuel Davies to Frank Mason North. Both by its completeness and its critical insight, this work gives Dr. Ninde a peerless place among modern hymnologists.

Perhaps some of us would wish to include other authors of a single hymn, such as Dr. William Fairfield Warren and his "I worship thee, O Holy Ghost," and the lawyer, Marcus M. Wells, who wrote both the words and music of "Holy Spirit, faithful guide." And this critic would give at least another paragraph to that versatile writer of camp meeting doggerel and noble hymns, William Hunter, the editor of the *Minstrel of Zion* and *Select Melodies*. Mention might well be made of such hymns as his "Joyfully, joyfully onward I move" and "Far from my thoughts, vain world be gone," and that stirring lyric of Christian conversion, "There is a place to me more dear." But each of us will have his own predilections, and few would be at once so generously liberal and cautiously critical as our author. Yet in the very clever chapter, "Songs of Death and Perdition," at least a footnote might have mentioned the lugubrious Michael Wigglesworth, whose rather able and horribly awful poem, "The Day of Doom," while not a hymn, doubtless inspired many of the doleful dirges of that melancholy period when the process of acclimatization so terribly disturbed the American liver.

Some Sunday night try this experiment: Devote the half hour of worship to such a monarch among hymns as Ray Palmer's "My Faith looks up to Thee," using the abundant thrilling material concerning the hymn and its author which this book will furnish, follow it with an evangelical appeal and invitation, and there is high probability that the service will conclude with the final shout of the hymn from "A ransomed soul!"

More people know hymns by heart than any other poems. No literature has played a greater part in popular culture. Yet all should know more hymns and know more about them. From the great Psalm Book of the Bible to the last lyric breathed by a sanctified soul, there is no richer source both of instruction and inspiration to the Church of God. Every

minister should be a master in the use both of the Bible and the Hymn Book. And Dr. Ninde has given the church a treatise which will furnish a fine beginning for this most captivating course in religious education.

BOOKS ON RELIGIOUS EDUCATION

Dr. David G. Downey has associated with him two eminent authorities, Professors George H. Betts and Norman E. Richardson, in editing a very substantial series of volumes known as The Abingdon Religious Education Texts. They are by writers who have carefully tested their theories and have a firsthand knowledge of their subjects. These books can, therefore, be most heartily commended to the leaders of the church in preparing a program of activities that will establish religion on a strong basis, for the sake of the development of Christian character and its definite expression in conduct. Other publishers have also put out some timely books in the interest of better religious education. Helps of all sorts abound. If the church would only become more alive to the critical situation, great progress is within our reach.

Professor Betts well remarks in his latest book, *The New Program of Religious Education* (The Abingdon Press, 75 cents), that the Protestant Church has passed the stage of indifference and is realizing the need for a better policy. The crucial issues are clearly faced in this compact volume. It is an earnest summons to the church to accept the challenge to fulfill its function in training young Christians and so "save the spiritual values of civilization." Many misconceptions are removed, the present agencies are analyzed and their inadequacy pointed out, and the responsibility to bring in a better state of affairs is placed on preachers, teachers and parents. The report of what one church school accomplished with success is given in *A New Way to Solve Old Problems*, by Frank E. Duddy (Scribners, 90 cents). What was done here is possible elsewhere.

The efficient teacher never ceases to be a learner but is constantly improving his equipment. *Self-help in Teaching*, by Huber W. Hurt (Macmillan, $1), offers most timely suggestions to such a teacher. The merit of this book is not to be judged by its size but by its searching counsels. *Sunday Talks to Teachers*, by Helen Wodehouse (Macmillan, $1.25), is a genuine tonic to stimulate the jaded appetite and give tone to teachers, who at times are tempted to surrender their ideals and to turn to easier tasks, which lack the heroism and endurance of sacrificial service.

The place of worship in the Sunday school and how its practice is to be cultivated, is thoughtfully discussed by Professor Hugh Hartshorne in *Stories for Worship and How to Follow Them Up* (Scribners, 80 cents). Where this material is used the results are certain to be gratifying. Mrs. Margaret W. Eggleston shows how the profitable art of story telling can be acquired and its mission be discharged in *The Use of the Story in Religious Education* (Doran, $1.50). The dramatic appeal in teaching is well brought out by Mrs. Edna E. C. Spencer in *The Good*

Samaritan (Doran, $1.25). Eleven of the most captivating Bible stories are here given in picturesque setting and their messages made memorable. *The Bible in Graded Story*, by Edna D. Baker and Clara B. Baker, consisting of two volumes published by The Abingdon Press, Vol. I, on *The Good Shepherd* (75 cents), and Vol. II, on *The Good Neighbor* ($1), sets forth the wonderful nature stories of the Bible and its stories of human action, with vividness for children between six and eight years of age. Each story has a picture which greatly adds to its impressiveness. How to study and enjoy pictures is in itself a liberal education. S. C. Kaines Smith offers expert guidance in this matter in his exquisite volume, *Looking at Pictures* (Doran, $1.75). No teacher should ignore this volume by a reliable art critic.

The home has always been regarded as the greatest religious influence in the life of childhood. It has, however, not been always directed aright, not because of indifference so much as of ignorance. Mistaken ways have failed to produce the desired results. Dr. H. F. Cope, in his volume *The Parent and the Child* (Doran, $1.50), covers all the problems of parenthood with discernment and offers wise guidance to parents in their most important ministry to their own children. One of the unfortunate reactions of the war is seen in the weakening and loosening of moral standards, even to the alarming extent of throwing them overboard. The perilous consequences of such a course are impressively brought home in a striking story, *Prodigal Daughters*, by Joseph Hocking (Revell, $1.75). The scenes are laid in London, but they are equally true of our own cities and towns, and the problem is of such a nature as to summon the best thought and efforts of the church and the home to solve it. We believe there is a solution, as the author himself shows. Dr. A. H. McKinney, who wrote a sympathetic book on *Guiding Boys over Fool Hill*, has now added a sequel to it, *Guiding Girls to Christian Womanhood* (Revell, $1.50). It is the result of wide experience and wise observation. Not repression, but expression, is the secret of success in helping girls, especially during the hours of leisure. How this might be done with advantage is pointed out by Miss Mary E. Moxcey in *Physical Health and Recreation for Girls* (The Methodist Book Concern, 60 cents). A story of the loss and recovery of character is well told by Miss Christine Ware in *The Boy Who Lost His Name* (The Abingdon Press, $1). A good book to be placed in the hands of all young folks.

The need for religious instruction outside the far too brief period in the Sunday school, is being increasingly recognized. To be sure, there are difficulties in carrying out a plan of week-day religious teaching, not the least of which is that of funds for trained teachers. But this and other difficulties might be overcome when the imminent necessity for it is intelligently and seriously acknowledged. All the bearings of this question are discussed by Dr. Cope in *The Week-Day Church School* (Doran, $2) with reference to principles, organization, plans, and practicability. A different kind of book but related to this subject is *The Sunday School between Sundays* by E. C. Knapp (Revell, $1.25). It shows how many of the agencies now operating during the week, such

as Boy Scouts, Camp Fire Girls, and the like might be correlated for greater effectiveness. Another phase of this large question is taken up by Mrs. Hazel S. Stafford in *The Vacation Religious Day School* (The Abingdon Press, $1). It furnishes outlines for an extensive and workable curriculum to be followed by a local church, or, better, by a group of churches during the period of the year when there is a slackening of religious activities.

One of the most important subjects is that of curriculum. This is adequately furnished by the Abingdon Religious Education Texts, to which reference has already been made. There are two volumes specially prepared for Community Training Schools. *Primary Method in the Church School*, by Miss Alberta Munkres ($1.50), is a handbook of practical suggestions, with considerable material to be used with any type of lesson. *Music for Everybody*, by Marshall Bartholomew and Robert Lawrence ($1), opens up the undeveloped resources of song as a means of religious education and shows how this important agency has already furthered the cause wherever adopted.

In the Week-day School Series, The Abingdon Press has the following excellent manuals. *The Beginners Book in Religion* by Miss Edna Dean Baker ($1.75) makes clear how the natural impulse of religion might be developed through the use of mechanical devices, without sacrificing anything of the essential spiritual character of religion. The ingenious skill of this writer is the outcome of much experience. The volume is also useful to parents. *The Life and Times of Jesus*, by Frederick C. Grant ($1.25), familiarizes the reader with all the facts in the life and teachings of the Master, and shows how his noble standards of right living can be accepted and adopted by the child, who from early years might become a genuine disciple of the Blessed One. *Followers of the Marked Trail*, by Miss Nannie Lee Frayser ($1.25), introduces the student to the pioneers who made and followed the trail, inspired by the never-failing guide, the Divine Spirit, who led them into places of freedom, blessing and usefulness. This is quite an original characterization of Bible men and women, who are made to live and act as though they were people of our own day. *When We Join the Church*, by Archie Lowell Ryan (75 cents), passes in brief review the history of the Christian Church and sets forth the conditions of church membership, with special reference to the Methodist Church. Those who use this book should be able to prevent the unfortunate lapse of so many Sunday school scholars at that period in life when they should take the step leading them into the Church. *The Geography of Bible Lands*, by Miss Rena L. Crosby ($1.75), offers the needed background for an intelligent understanding of the Bible. The peoples and their customs and dwelling places are given a modern setting. The pictures of life as it is to-day give a clearer knowledge of the lands where the drama of the Bible was performed.

Those who are familiar with Dr. Martha Tarbell's *Teachers' Guide to the International Sunday School Lessons* will be glad to know that the volume for 1922 (Revell, $2) maintains the high standard of the previous

annual volumes. It is indispensable to all teachers. *Snowden's Sunday School Lessons for* 1922 (Macmillan, $1.50) does not have the extensive illustrative material which has given distinctive value to Tarbell's Guide, but the expositions have an intensely modern application and the volume is commended to teachers in search of the best preparation.

OSCAR L. JOSEPH.

EVANGELISTIC LITERATURE

Evangelism. By F. WATSON HANNAN. 12mo, pp. 251. New York: The Methodist Book Concern. Price, $1.50.

Evangelism. A Re-interpretation. Edited by E. ALDOM FRENCH. 12mo, pp. 186. London: The Epworth Press. Price, paper cover, 4 shillings.

Heralds of a Passion. By REV. CHARLES L. GOODELL, D.D. 12mo, pp. 141. New York: George H. Doran Company. Price, $1.25.

Rural Evangelism. By JAMES ELVIN WAGNER. 12mo, pp. 176. New York: The Methodist Book Concern. Price, $1.

Evangelism. Its Justification, Its Operation and Its Value. By WILLIAM E. BIEDERWOLF, D.D. 12mo, pp. 254. New York: Fleming H. Revell Company. Price, $1.75.

Evangelistic Preaching. By OZORA S. DAVIS. 12mo, pp. 240. New York: Fleming H. Revell Company. Price, $1.50.

THE time has come for plain speaking on the subject of evangelism. To be sure, this is the standing task of the church and it cannot depart from it without imperiling the very life of the church. It is, however, not always acknowledged by those who write on this subject that while the spirit of evangelism is the same, its practice must of necessity change to meet the demands and needs of each new day. We are still far too much under the influence of the professional evangelist, who would make us captives of prejudices and programs. Evangelism has moreover been confused with revivalism and far too much stress has been laid on stereotyped forms of speech and of the Christian life. The high pressure revival is only one method. It is always preliminary to evangelism which is concerned with Christianization, which follows the work of evangelization. It is gratifying to note that this important distinction is recognized by several of the writers of these books.

Professor Hannan has produced a wise and sympathetic volume. He writes out of a wide and successful pastoral experience and his conclusions merit close attention. He evades no difficulties, he offers no hostages to the god of conventionalism, he indulges in no superficial generalizations, he pleads for no set methods. Instead, he makes out a strong case for "continuous evangelism" to be carried out in the regular ministry of the church, which is at once consistent, coordinative and comprehensive, for the building up of the church and the aggressive advance of the kingdom of God. "The evangelist must be prophet, teacher, statesman, patriot, and Christian, and no irresponsible group of small prejudiced people under the name 'evangelist' ought to be allowed to usurp his place." Every de-

partment of the church is discerningly related in the interest of a practical evangelism which always achieves and conserves results. This is a most suggestive book.

A volume of essays edited by E. Aldom French is a timely declaration by the Wesleyan Methodist Church. Most of the writers are well-known scholars and preachers of British Methodism, such as A. S. Peake, H. B. Workman, G. Eayrs, S. Chadwick, O. S. Watkins, H. Elvet Lewis. There are also papers by Sir W. Robertson Nicoll and G. Campbell Morgan. One of the writers frankly confesses: "The modern mind is not sympathetic to evangelism, at any rate it insists upon having a new kind. The evangelism of a generation ago is deemed a hindrance to the work of God and a reproach to the church. The gospel that moved our fathers is said to leave men cold, and the old methods are the shame of the saints and the sport of the ungodly. The evangelism that is to succeed in these days must be scholarly enough to command the intellectual respect of the educated, and avoid offending the conventions of the unconventional half-educated. It must be expert in social and economic science, skilled in dealing with all the ramifications of rationalistic thought, acquainted with all national and international movements toward a world-consciousness, instructed in all philosophical subtleties, sympathetic to all forms of art and sport, and familiar with all psychic and psychological schools of consciousness." Let no one be discouraged with such a big program. The church must do big things and how this might be discharged is impressively set forth in these stimulating essays.

"The lack of passionate pleading" is a serious charge brought against the pulpit. Dr. Goodell deals with this question in a volume that breathes the passion and persuasiveness of the master souls of the church. He points out the secret of enduring enthusiasm and shows how we are to recover the devotion to Christ and concentrate on the supreme business of getting men back to God. The pentecostal flame—that is our need, and with it we can carry the good tidings of redemption to the ends of the earth.

There are prejudices among laymen against revival efforts and Wagner faces them with directness and without weakening. He realizes that evangelistic work has suffered from fads and hobbies, and also that special meetings are not the only way to win converts. He then reports on the successful operation of other ways, notably that of pastoral evangelism. Much of what he writes applies to rural as well as to suburban life. Those who are in the habit of harping on the good old times should read this healthy book and clear their mind of cant and adapt themselves to the requirements of the present age.

Those who are inclined to the notion that the days of revivalism have passed should read Dr. Biederwolf, who treats of familiar themes in a refreshing manner and devotes much space to questions of method and appeal. He, however, fails to make clear the distinction between revivalism and evangelism. More attention should also have been given to the content of the preacher's message, with due recognition of the changed situation confronted by the church.

President Davis makes a good distinction between evangelistic and pastoral sermons. He also acknowledges that the appeals of a former day have lost their point and force. One of the best chapters is entitled, "The Impression and Expression of the Good News." The list of topics, with thirty-two sermon outlines and references to a few of the best books, will prove helpful to preachers. The outlines of talks to children and young people should have had a few illustrations. This book magnifies an important phase of the preacher's calling and shows how it can be effectively discharged.

United States Citizenship. By GEORGE PRESTON MAINS. 12mo, pp. 296. New York: The Abingdon Press. Price, $2.

THIS is the ripest book of a fertile mind. It passes in review the history of American democracy and discusses its ideals and foundations, its inspirations and hindrances, its courageous attitude to difficulties that menace freedom and try the hearts of lovers of liberty. The spirit of optimism, born of full historical knowledge, characterizes this illuminating study of our national life and institutions. There is nothing of the spread-eagle manner in these chapters but rather a note of deep concern for the making of the new America, with suggestions how the forces are to be marshaled to yield the desired result.

One of our urgent needs is to Americanize Americans. This is possible by a careful study of our history which has the elements of romance and adventure, fearlessness and sacrifice, idealism and confidence. These same qualities must be shown by us who have received the precious legacy of wholesome Americanism, in order that the worthy contributions from the past might be yet further enriched for the wellbeing of to-day and to-morrow.

This study by Dr. Mains is both popular and profound. It is written without any signs of fatigue that might be expected of one who is seventy-eight years old. There is instead the buoyancy and virility of youth, and the style is at once vigorous and pleasing. The book is a timely antidote to provincial thinking. There is hardly a question of importance touching our American citizenship which is not fully considered. At times Dr. Mains shows a justifiable intolerance toward the enemy within our gates, who enjoys our hospitality and yet tries in sinister ways to jeopardize the liberty that is the basis of national welfare. A splendid book to be placed in the hands of all young people. It contains an arsenal of arguments which even the well informed could use with great advantage.

BOOKS IN BRIEF

Jesus and Life. By JOSEPH F. MCFADYEN (Doran, $2). "Turning over the pages of the Gospels reminds us of the consulting room of a famous physician. If we have ever really come into contact with Jesus, we have once in a lifetime seen ourselves as we are." These two sentences describe the purpose of this volume. It brings our modern life to the Touchstone

and shows in a searching manner how the church should proceed to Christianize all the relations of all men. This is not an optional undertaking but an imperative duty, for the sake of the church and the redemption of mankind. This book makes clear how much of moral dynamite is contained in the message of Jesus, and it is interpreted with unusual ability, compelling conclusiveness, and quickening persuasiveness.

Social Rebuilders. By CHARLES REYNOLDS BROWN (The Abingdon Press, $1.25). Dean Brown illustrates in his writings the new type of expository preaching, which sets the Bible in the midst of our contemporary life. His Yale lectures on "The Social Message of the Modern Pulpit," gave a new meaning to the days of the Exodus. The present volume is a vivid presentation of the ministry of Moses, Elijah, Amos, Isaiah, and Nehemiah, with extensive illustrations from existing industrial conditions. Our need is for trained and competent leaders, with a knowledge of history, sound economic principles, the psychology of human life, the scientific habit of mind. To this must be added vision and high purpose. Thus will it be possible, please God, to bring in that better order wherein dwelleth righteousness and love.

The Guidance of Jesus for To-day. By CECIL JOHN CADOUX (Doran, $2). We can evade the teachings of Jesus or explain them away, but they remain a challenge to be honestly accepted and impartially adopted by those who have tried other methods, to find them tragically wanting. This exposition of the mind of the only Master, whose directions offer real deliverance, takes full cognizance of all the issues involved in our complex civilization. It urgently summons us to follow his definite guidance, which is not like the rushlight of pseudo evangels, but is the searchlight of the eternally true evangel which leads to genuine peace and blessedness.

The Foundations of Faith. By JOHN KELMAN (Revell, $1.50). Somebody wrote about the fewness of things to be believed, but these are indispensable. We can throw overboard a great deal of embarrassing ballast, provided we keep what is necessary for the safety of the voyage. It is therefore encouraging to read this book which discusses the essentials of the Christian creed pertaining to the character of God, Incarnate Love, spiritual authority, and the means whereby the mystical East and the energetic West might find a true syncretism, to build a substantial Christian character, capable of weathering the storms that rage so fiercely in these days of decaying convictions and superficial radicalisms.

The Non-Sense of Christian Science. By ALBERT CLARKE WYCOFF (Revell, $1.75). The title of this book is one used by the founder of this strange sect. Mr. Wycoff rings the changes with patience, impartiality, and ability. The book is the result of first-hand investigation by a trained thinker and skillful observer. There is nothing loose in his argument, nor is he captious in his criticisms. It is a volume that easily takes an important place among the best discussions of this subject. It is worth reading by all who want to be intelligently informed of this cult, which is one of the most disruptive forces against Christianity and the church.

The Gospel and the Plow. By SAM HIGGINBOTTOM (Macmillan, $1.25). *Schools with a Message.* By DANIEL J. FLEMING (Oxford University Press, $1.50). The problem of missions in India is one of self-help. For lack of accurate information, many might be inclined to depreciate the value of agricultural and industrial training as a method of missionary preaching. Let such people read Higginbottom's book, which is a chapter in the romance of missions in a land caste-ridden for centuries and among a people with an inveterate prejudice against work. Then turn to Dr. Fleming's constructive report of what twelve schools are doing in India and Ceylon. Six of them are vocational and industrial, three are of a miscellaneous character, and three others are conducted by Indian educationalists, one of them being Sir Rabindranath Tagore. He does not hesitate to point out the inefficiency and inadequacy of village schools, both government and missionary, and his suggestions, looking toward improvement, are wise and practical. Both these volumes will be read with deep interest by all who are concerned in the future of India, at present in the throes of radical unrest.

The Heroes of Early Israel. By IRVING F. WOOD (Macmillan, $2). The wonderful variety of types of character and the numerous episodes in early Israel lend themselves to graphic treatment. This volume sets forth the outstanding incidents and characteristics of the leading actors of the period, from Abraham to Samson. It is addressed to the adolescent mind which is more interested in the concrete than the abstract.

Great Leaders of Hebrew History. From Manasseh to John the Baptist. By HENRY THATCHER FOWLER (Macmillan, $2.50). This volume is in the same series of Great Leaders as Professor Wood's volume. The second half of the book is given to a period that is generally neglected, although it is full of inspiration and important as giving the background for the historical knowledge of the New Testament. The author makes clear how closely interwoven is the story of the Bible with that of the great civilizations of antiquity. He also shows that the great gift of Israel to the world was a knowledge of the One God, holy and loving, who requires men to be just and kind toward one another and reverent toward him.

Old Testament Prophecy. By FRANK K. SANDERS (Charles Scribner's Sons, $1.25). This volume in the Life and Religion Series is a concise handbook for school and Bible class work. It moreover furnishes a firm foundation and excellent method for all who seek to master prophetic literature. It is more than an academic study and supremely stresses spiritual and ethical values.

The Life and Growth of Israel. By SAMUEL A. B. MERCER (Morehouse Publishing Company, Milwaukee, Wis., $1.75). This volume by a great master of Oriental and Biblical research is an excellent attempt to bring the results of expert scholarship into a popular form, suitable for laymen. The great gifts of Israel to the world are stated in their full value.

A READING COURSE

The Prophetic Ministry for To-day. By CHARLES D. WILLIAMS. New York: The Macmillan Company. Price, $1.50.

THIS is not the day for popular preaching which indulges in specious generalities and empty commonplaces. The men who influenced their times and changed the course of life were invariably unpopular preachers. They were castigated by their own generation and celebrated by succeeding generations—a testimony at once to the shortsightedness and superficiality of our human ways. The demand to-day is for prophetic preaching, which has clear-sighted understanding of the manysided gospel, profound sanity in interpreting its message, courageous ability and unlimited charity in applying the truth to discordant conditions.

The prophet knows that whereof he speaks. He moves among men not as a cenobite but as a companion, and has deep sympathy with the varying aspects of human nature. He is, however, skillful in the art of establishing connections between men and the gospel; and when he speaks it is with passionate directness and almost colloquial simplicity of speech. Such a man is never popular in the superficial sense. Pulpit committees may pass him by in favor of the "safe" man, who has nothing to say, and whose speech is "faultily faultless, icily regular, splendidly null." This means, then, that we need not only a prophetic pulpit but also a prophetic pew, to extend the sovereignty of God's will of righteousness and love throughout the world.

We, therefore, hail this latest volume of Yale Lectures by the Bishop of Michigan. He is a brilliant illustration of the prophetic ministry, concerning which he discourses with a wealth of knowledge, a depth of passion, an eagerness of spirit, an enthusiasm of humanity, and, above all, an assurance that the gospel of Jesus Christ offers the only effective remedy to heal the world's open and hidden sores. He is a leader, at once reverent and radical, visionary and practical, idealistic and inspirational, who has the soul of the prophet and the priest in fine balance. On the death of Bishop Franklin Spencer Spalding, the memorial address was delivered by Bishop Williams, who spoke feelingly of his friend's tenderness and gentleness of heart, of his manly godliness and mental and spiritual virility. A unique combination of the hero and the saint, he called him, of the fiery prophet of righteousness and the humble self-giving servant of his fellows. Bishop Williams has all these qualifications. I have just been re-reading *Spalding's Life* by Melish, and again heartily commend it to all preachers, as was once done, when it was noticed in the METHODIST REVIEW for January, 1918. Reference must also be made to Bishop Williams' *The Christian Ministry and Social Problems*—a truly keen and searching exposition of the social bearings of the gospel.

Sir William Robertson Nicoll in his recent volume, *Princes of the Church*, introduces us to thirty-four eminent men in British Christianity. He quotes with approval a saying of Principal Edwards that, "a great preacher is Christ's last resource," and another from Principal Marcus

Dods, that "there is something about preaching that keeps life sweet." The chapter on Hugh Price Hughes tells how this militant son of Methodism faced the problem of adjusting Christianity to the changing conditions of thought and life, and paid the penalty of a prophetic pioneer, in trying to awaken the church conscience. 'Criticism has often turned out to be a compliment, unwittingly offered by opponents to the seers and saints, whose vision and vitality they could not understand. Bishop Williams is a pioneer, and, like others before him, he has been exposed to slander and vituperation. He, however, continues to discharge his ministry with undiminished fervor and increasing loyalty, and his example has quickened many of the younger men in the churches to stand firm and foursquare to adverse winds. Herein we have grounds for hopefulness as to the future of the church, which still remains the divine instrument for the furtherance of the highest human welfare. Its unexhausted powers yet await discovery and development.

Read, first, the last lecture on "The Gospel for a Day of Disillusionment," that you might understand some of the most pressing demands on the modern church. The subtle and sinister problems of American life are discerningly and forcefully described. The preacher or layman who reads this lecture will realize that the task of the church is not easy, and that there is no other alternative but to face the issue with holy courage and Christlike sacrifice, in these days of convalescence, after the fearful world struggle. The first lecture is a composite portrait of the modern minister. He is a prophet with an inspiring message of righteousness; a priest whose function is to cultivate the people's practice of worship; an executive busied with matters of administration; a speaker with the arts of rhetorical speech. These four types are strikingly expounded. Note the danger signals set up, which some preachers disregard when they delusively yield to the temptation to become mere men of affairs or degenerate into purveyors of commonplace and camouflage. The seventh lecture on "Prophet and Priest" takes up in detail the work of the modern minister. Note the distinction between the prophet who is an individualist with a largely social message and the priest who has a social background with an individualistic mission. Their limitations and possibilities are pointedly stated. A few sentences will illustrate the timeliness of this volume. "Do not let the prophet in you degenerate into the mere iconoclast and perhaps the spiritual anarchist." "Above all develop and strengthen all possible unities with your fellow-believers of the present." "Let us never neglect that personal pastoral ministry which is ever the function of the priest." "The art of worship—there is nothing that needs and demands more earnest and rational study and cultivation to-day." "The ordinary Protestant congregation is careless and indifferent, distracted and irreverent. The worshipers are often self-assertive in their very postures even in the presence of God, sitting or lounging or politely bending their heads."

The second lecture on "The Prophetic Succession" is a study of the mission of Old Testament prophecy and of the apostolic conception of prophecy, leading to the conclusion that the first essential in our ministry

is that we shall be God-conscious, God-possessed men, with the divine charisma, obtained not by short cuts but as we devote and develop our best in fellowship with God and man. This is not a counsel of perfection, as we are reminded in the third lecture on our "Prophetic Inheritance," which is opulent and challenging. A necessary protest is uttered concerning the "simple gospel." Those who insist on it have not thought out their position and have in mind an individualistic type of religion, which, in the last analysis, is a species of supreme complacent selfishness. Read this section with care, for Protestantism is being weakened by onesided propagandists without a sense of social responsibility. Note also how Bishop Williams exposes the neglect of the social environment by preachers of the purely individualistic gospel. Is he too severe in his condemnation of the traveling revivalist and evangelist? (p. 65).

The fourth lecture sets before us "The Prophetic Message for To-day." It compels us to reexamine the moral and spiritual foundations of modern society. He compares much of the practical religion in vogue to an ambulance and hospital corps intended to take care of the victims of our social and industrial system, and he points out the unwisdom of mopping up the floor when we should rather turn off the spigot. The *laissez faire* policies of moral and religious leaders are deservedly scored, and also the *practical* materialism of both Church and State. How we are to bring about the Christianization of the world order is outlined with insight in the fifth lecture on "The Prophetic Program." The church has failed for lack of vision and because of division. There are three types who stand in the way of realizing a new Christian civilization. "One is the blind individualist, the conventional Christian, who does not see the task at all. Another is the pessimist who resorts, as pessimists always do, to the apocalyptic and eschatological. He is the second adventist or the premillenarian. He faces the task and gives it up. The third is the impracticable idealist, the visionary, the man with a panacea, who has his own plan of the heavenly Jerusalem, the celestial civilization." Nothing can be expected from these. Wise words are spoken on the duty of the church to preach a true spiritual internationalism, in harmony with the gospel of Jesus, and so unlike the ineffectual program of diplomats, commercial magnates, and labor leaders. Socialism is inadequate because it is external, and the business of the church is not to socialize but Christianize life.

The sixth lecture discriminates between the mere social critic who rouses antagonisms, the would-be social reformer who is generally a quack without expert knowledge, and the prophet who deals with the dynamics rather than the mechanics of the problem. The opportunity of the minister as a prophet is shown to be a comprehensive privilege. Every preacher who considers it should respond to the call to become a good steward of the manifold grace of God—to regenerate life, to see whole and steady, to realize a oneness in the solidarity of all that is human, and, above all, to keep before men the vision of God.

This is a noteworthy volume which honestly faces the problems and indicates how the preacher should fulfill his ministry of power without subservience, of love without censorious carping, and of a sound mind

which thinks clear and straight, and enjoys wide horizons of knowledge and backgrounds of information. Such is the ministry for to-day, with its perils and privations, its demands and compensations, its adventures and achievements. Let us not be disobedient to the heavenly vision, but resolutely serve the present age, for the healing of the individual and of peoples, in the name of Christ and for the glory of the City of God.

SIDE READING

Sundays in College Chapels Since the War. By FRANCIS GREENWOOD PEABODY (Houghton Mifflin Company, $1.75). The kind of prophetic preaching we need to-day is well illustrated in these lucid and luminous sermons by one to whom we are greatly indebted for several important volumes. Professor Peabody is a true prophet. He has a thorough knowledge of the divers currents of modern life, as expressed in the best literature and in the numerous movements of unrest and relief; but he especially rejoices in proclaiming the puissant spirit of Christ as the secret of world redemption. If prophetic preaching is the highest type, this volume is the best of its kind.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

WHO'S WHO IN THE REVIEW

ARTHUR WILFORD NAGLER, Ph.D., professor in Garrett Biblical Institute, Evanston, Ill., will be remembered by our readers as the author of an able article on Nicolas of Cusa.

Bishop FRANCIS W. WARNE, of Lucknow, India, himself a flaming evangelist and missionary leader, competently reviews a book by his prophetic predecessor, James M. Thoburn.

The Rev. FRED SMITH, formerly of Cornwall, Conn., is now serving as minister of the Congregational Church at Carthage, S. Dak.

President ERNEST A. RAYNER is at the head of the Union College, Manila, Philippine Islands.

Professor FRANKLYN B. SNYDER is the head of the English Department in the Northwestern University, Evanston, Ill.

The Hon. CHARLES L. SMITH is Judge of the Municipal Court in Minneapolis, Minn.

Mrs. AGNES C. L. DONOHUGH, of New York City, with missionary experience, is a competent instructor of missionary candidates. Her husband, the Rev. T. S. Donohugh, is a member of the North India Conference and at present serving as a Staff Secretary of the Board of Foreign Missions.

HENRY M. BATTENHOUSE, Ph.D., is a professor in the Department of English at State College, Pa.

ALBERT EDWIN CRAIG, D.D., at one time pastor at Albion, Mich., and

now at Evansville, Ind., both college towns, served successfully as president of Morningside College, Sioux City, Ia. His article should be read as a companion to that of Mr. HEWITT on the rural ministry.

FRANCIS B. UPHAM, D.D., who has filled many prominent pastorates in the New York East Conference, including Superintendency of the Brooklyn North District, is at present the Executive Secretary of the Conference Endowment Fund Commission.

WILLIAM BERNARD NORTON, A.M., Ph.D., is the Religious Editor of the Chicago Tribune. He recently spent two years in the Orient, one year for the Interchurch World Movement, and the next in publicity work for the Centenary movement. He is a member of the New York Society of Comparative Religions.

The EDITOR regrets to announce that the study on "The Anthropology of St. Paul," promised for this issue, must be postponed until the next.

The coming number of the METHODIST REVIEW, May–June, 1922, will be a Memorial Number to Professor BORDEN PARKER BOWNE, the greatest metaphysician of Methodism. It will include a posthumous article by Professor BOWNE, a study by Bishop FRANCIS J. MCCONNELL, a symposium of tributes from many philosophers and theologians, a bibliography by Professor ALBERT K. KNUDSON, and other interesting material, occupying about one half of that issue. All our ministers and leading laymen should order extra copies.

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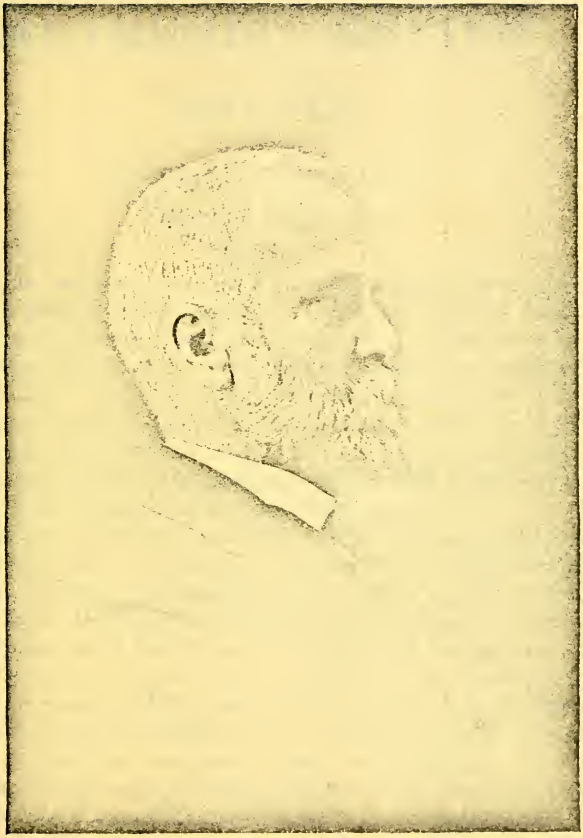

Borden Parker Bowne

METHODIST REVIEW

MAY, 1922

BORDEN PARKER BOWNE

FRANCIS J. MCCONNELL

Pittsburgh, Pa.

THE best way I can treat the theme assigned me is to set down a series of reminiscences rather than to attempt any formal study of the Bowne philosophy or of the Bowne influence on the Methodist Church. I know that this article will seem to introduce myself with a frequency beyond the limits of modesty, but I am willing in this and some other respects to transgress a few of the dictates of propriety if by doing so I can make real in any degree the character of the great teacher, or give a whiff of the air out of which some present-day Methodist liberties came.

In July, 1894, I was standing in the doorway of the Methodist Book Store in Boston when my old college president and teacher, Dr. James W. Bashford, came in with a man whom I had never seen. Dr. Bashford called to me and said that he wanted to introduce me to Dr. Bowne. Dr. Bowne had been pictured to me as a terror to callow youths, as a sarcastic critic of everybody below the range of positive genius, and I expected to be dismissed with a curt and crisp syllable or two. To my surprise Dr. Bowne asked me kindly of my plans for study, and concluded with the remark, "Before you get through I hope you will come over and set up at least one tabernacle with me." A few months later I joined Dr. Bowne's classes and a little later still found myself well along in a personal acquaintance and friendship with him that deepened till his death. As I look back now I feel that I accepted invitations to walk, and to visit at Longwood, and to see him in his office, that I ought to have declined—for, at least

at the beginning of our acquaintance, I could do nothing but listen. Still, I did listen; and possibly the knowledge that I was an absorbed and appreciative listener may have prompted Dr. Bowne to a lavish generosity of his time with me.

In the fifteen years in which I knew Dr. Bowne I heard him talk his way through from objective idealism to personalism. It will be remembered that when Bowne first published his *Metaphysics* he was an idealist of the type of his old friend and teacher, Hermann Lotze. The idealism was from the first of the objective type rather than of the subjective, or Berkeleyan type, though Bowne of course had unmitigated contempt for crass criticism of Berkeley—like that of Dr. Johnson—which would prove the existence of an external world by kicking stones or pounding on the ground with sticks. Bowne's idealism was directed at an explanation of the reality of the external world—not a denial of that reality—an idealism which maintained that only the active could be real, and that only a spiritual agent could be active. There could be no lump stuff existing in itself and by its own right. The only reals are selves.

From that idealism Bowne advanced more and more to emphasis on the supremacy of the self, or of selves—finite selves and God. Not only did he seek to free the self from bondage to any inert stuff. He also sought to free it from anything impersonal—like categories, or natures, or laws. That is to say, he sought to make a spiritual agent, or rather, The Spiritual Agent, the fundamental reality back of categories and laws. This view Bowne called transcendental empiricism, the empiricism which seeks for truth in the movement of a spiritual agent working through categories, rather than the lower empiricism which too often gets things reversed and misses the self in the study of assumedly self-existent laws. He talked the whole problem out to me as he found his way along, and one day in the summer of 1905, I think it was, he told me that he was going to change the name of his system from objective idealism to personalism. I remarked that I feared that would minimize the idealistic feature, and asked why he did not call it personal idealism. He replied that he wanted the emphasis kept unmistakably on the personal element.

Two other features are characteristic of the Bowne philosophy —the emphasis on the volitional element in theistic belief and the suggested reconciliation of the intuitive and utilitarian positions in ethics. As to the first, be it remembered that long before James and Dewey, Bowne taught pragmatism, but the pragmatism took into account the demands of the whole nature of man. We postulate—not prove—God as the demand of our whole nature, and then note the results in life, as we work on the basis of the postulate. If I may venture such a judgment, the finest passage in Bowne's philosophical writing is the introduction to his *Theism*, in which this substantially pragmatic position is set forth. I think the further, more detailed elaboration of his theistic exposition may have to be recast to clear it of the absolutism of which William James used to complain to him. The other distinctive Bowne contribution is the scheme for the union of the intuitive and utilitarian positions in his *Ethics*, an important factor in ethical progress being also the constantly expanding human ideal which is exalted and enforced by Christianity. I think it was about 1905 that Dr. Bowne began to say that he thought he had sufficiently established his essential philosophic conceptions and that his interests were definitely turning in other directions.

For some years before this, in fact, he had been giving a large share of his attention to matters outside the academic. In the opening stages of his career he had fought valiantly against the materialistic school of evolution. "Evolution," he used to say, "as a theory of origins, is harmless, but as a theory of causes is useless." To hold fast to the good in evolution and to fight off the useless took a large part of his effort during all the earlier years of his professional life. By 1890 that battle had been fought through. For ten years, from about 1895 to 1905, he turned his strength to the defense of the newer methods of biblical study in our theological schools—and this battle was on when he made the remark to me about the more practical questions in which he was interested. The biblical question became acute for Methodism in the case of Prof. H. G. Mitchell of Boston University. The Board of Bishops had in those days the power to confirm theological professors. After a prolonged scuffle between the contending

parties the bishops confirmed Mitchell in 1900, but declined or failed to do so in 1905. Two attempts were made after 1905 to bring Mitchell to trial in his own Conference. I was his counsel during both attempts at trial, and saw things from the inside. What changes may have taken place in Dr. Mitchell's mind after he was dismissed from Boston University I do not know, but during the time he was under fire it was absurd to call him a heretic. He had not much interest in abstract theology, but was pre-eminently a scientific searcher for facts—thoroughly devoted to his church—one of the two or three men I have known whom I think of as saints. The views that he held at the time of the attacks on him would now be called conservative. Bowne saw clearly their essentially conservative character and from the first entered the lists in Mitchell's defense. The final result of the conflict was to leave Bowne with an undying contempt for ecclesiastical officialism. Mitchell's fault was the fundamental fault of the prophet—telling the truth as he saw it. Moreover, he assumed that his scholars would examine his statements on their own account and would come to conclusions of their own. He did not know how to make a diplomatic statement. For this downright openness and honesty Bowne had unqualified admiration. I do not suppose that Dr. Bowne was particularly concerned about the details of biblical scientific study. He himself was one of the most conservative scholars I have ever known as to the divinity of Christ, for example, believing that Christ came into this world after actual preexistence as the Son of God. In technical terms he held to a stiff kenotic Christology. In the details of criticism he was not concerned, insisting, however, upon two things—the right of the scholar to speak, and the duty of biblical students to be hospitable toward, at least provisionally, whatever the scientific processes might seem to have established as fact.

To return to the contempt for officialism. Poor Rabbi Mitchell was the target of the denunciatory eloquence of board secretaries, official editors and bishops, many of whom had never read a line of what he had written. After Bowne had gone to a missionary convention and had heard a missionary leader talk fifty-eight minutes on Mitchell and two on missions; after he had

heard a home board secretary publicly call Mitchell a traitor to the Church; after he had heard the most unbridled invective from bishops, he felt called on to take a hand to save Methodist scholarship from officialism. Of course his mistake was that all officials came to look pretty much alike to him; but the Mitchell crisis did not make for closeness of discrimination. Moreover, the officials who sympathized with Mitchell were keeping so quiet that there was no way, except private conversation, of distinguishing them from the heresy hunters. Many were of the "I'm-with-you-but-don't-use-my-name" brand. So Bowne went after officials as a class. After he had passed judgment on the utterances of some of them, their efficiency as public prosecutors was thenceforward considerably damaged. A General Conference officer, leading the anti-Mitchell group, once told a preachers' meeting that the Mosaic authorship of the Pentateuch had been settled for him by a trip through the Red Sea; as he had looked off toward the purple mountain peaks to the east, the conviction had been born in his soul that Moses had written the books that bear his name. This was going quite far even for the Mitchell opponents, and when they began to say that their leader would better use another argument he denied that he had ever said anything about the effect of the Red Sea trip on his biblical convictions. But he said just what I have reported. I was there and heard it, although I believe the brother was entirely sincere in his denial. He was an enthusiastic orator, in the ecstasy of one of those emotional climaxes in which the speech organs function automatically. Bowne remarked: "He should have been forthwith arrested for intellectual indecent exposure." It is only fair to say that this particular official was magnanimous enough to say some years after, when Bowne was making one of his splendid stands on behalf of the divinity of Christ, that he had lived long enough to thank God for Borden P. Bowne.

I don't believe that anything in Swift's *Tale of a Tub*—a favorite classic of Bowne's, by the way—is more caustic than some of the things Bowne said about the Board of Bishops after the dismissal of Mitchell. If Bishop Edward G. Andrews could say to me—as he did—that the bishops had not met the Mitchell

issue "with manliness" I would better leave to the reader's imagination what Bowne said. Bowne must not be misunderstood in all this. He was no disgruntled place-seeker, venting spite in disappointment. He was not a cynic uttering bitterness for the sheer mordant pleasure of it. He was a believer in his church and jealous for her welfare. The Mitchell issue was confused as it reached the Board of Bishops; some of the bishops friendly to Mitchell—the Board stood nearly half and half in the ballot—were convinced that technically the law compelled them to an adverse vote; and the Board was acting under a wretched unit rule which was repealed by a change in the Discipline in 1908. So that some qualifying considerations are to be kept in mind as we think of the Bowne excoriations. With the most charitable construction possible of the bishops' handling of the Mitchell case, however, let us not forget that Bowne was right on the dangers of officialism to religious liberty. We do not need to accept Bowne's definition of ecclesiastical officialism as "imbecility spiced with knavery," to recognize the peril against which he fought. I believe in an episcopacy with strict limitations, but I am as sure as I can be of anything that Bowne was right in his contention that a Board of Bishops is a poor instrument for the determination of doctrinal questions. An official group is likely to ask, not "What is the truth?" but "How does this meet the official standards?" Bowne recovered a measure of friendliness toward the Board after the General Conference of 1908 had taken doctrinal matters like the Mitchell case out of the Board's control. I do not wish to leave the impression that bishops were the only objects of Bowne's attentions. Bishops, secretaries, presiding elders, ecclesiastical editors—all were to him "unprofitable works of darkness." He once asked me if I could cite an instance of an official ecclesiastical editor's being bold, except when he was safe. I think Dr. Bowne was a little severe in this. I have always felt that I might find such an instance—if I had time.

Another sphere in which Bowne wrought as a liberating influence was that of the clarification of thought about personal religious experience. With the facts of religious experience Bowne of course had no quarrel. He was convinced, however,

after thirty years of dealing with young people in college, that much Methodist exposition of religious experience was misleading to the point of harmfulness. The danger is always that uninstructed minds will try to experience, not religion, but a figure of speech, or a theological doctrine. To use his own illustration, a brother rises in a prayer meeting and says, "The devil told me not to come to the meeting this evening." Are we to infer, asked Bowne, that the brother has had an infernal interview? Not at all. The fact is simply that the brother felt disinclined to come. Take the same principle and apply it to higher phases of religious experience. Even in dealing with the doctrine of the witness of the Spirit, we find that believers mix the experience of assurance, or of faith, or of determination to live righteously, with doctrine. The psychological fact is what it is. The doctrine as a doctrine has to be judged by quite other than psychological tests. In that classic experience which has meant so much for Methodism, John Wesley's heart was "strangely warmed." What a mass of doctrine has been jammed into that experience! One interpreter insists that then John Wesley was converted, leaving us to infer that through those earlier years when Wesley wrought in all good conscience for his Lord he was not converted. Another interpreter tells us that the Wesley experience was the witness to entire sanctification. If it was, it failed to witness to Wesley himself, for there is no record that Wesley ever claimed entire sanctification. The Bowne attitude was to take the experience just as Wesley described it—a heart strangely warmed—and to judge it by what came out of it in the enlargement of Wesley's own life and in his influence on the life of the world. The test of all "experiences" must be in their fruit—the inner fruit of the believer's own life and the outer fruit of effect on others. There must be an intellectual and moral and volitional effect for good in an experience before Bowne would give it any spiritual significance. It was that insistence upon the content of experience that caused William James—a devoted friend of Bowne—to call Bowne a rationalist, and to insist that he, James, was more of a Methodist than Bowne. James, able though he was, was too prone to estimate the value of varieties of religious experience by the intensity of

their thrills. Bowne did not object to thrills, but he wanted ethical and spiritual content above all. He judged visions by what they led to. Saint Paul, he said, may have had a fit on the road to Damascus, but it was the only known fit to be followed by such mighty consequences. Thus he came to insist that the witness of the Spirit in a human life is to be judged by the inner assurance and peace on the one side and by the increasing worthwhileness of the life on the other, the conviction that we are on God's side and God is on our side working out with larger and larger expression of helpful good will to our fellows. For those spiritually overbearing brethren who seek to impose their will on their fellows in the name of inner vision, without objective helpfulness, he had nothing but resentment. His scorn was unbounded for those who thrust their own doctrinal views, or rules of conduct, on others in the name of their own religious experience. "If you can't believe in God the Father, and his Son our Lord, and the Blessed Spirit, without also believing that the whale actually swallowed Jonah," I heard him say to a group of conservative preachers, "by all means hold fast to the literalness of the narrative." Whereat the audience, which, to use his own words describing another scene, "had for a long time been effervescent, became ebullient and boiled over" in shouts of applause. Then Bowne added, "But don't ask me to do so."

Through articles in Zion's Herald, the independence and courage of whose editor, Charles Parkhurst, Dr. Bowne thoroughly respected, and through a series of little monographs Bowne fought sturdily for the right of the Methodist to follow his Lord in his own way—once the Lord had been accepted as Companion and Friend and Saviour. He would have the whole realm of religious life open to honest and sincere inquiry. He would have it kept free from the makers of inquisitorial and fussy rules like the amusement clause. Bowne had as little interest in so-called worldly pleasures as any human being I have ever known. I don't think I ever saw him speechless in sheer impotence to find words to express his feeling except once. That was when a noted educator, who shall be nameless here, referred to modern dancing as one of the race's supreme achievements in the realm of æsthetic.

To attempt to lay down rules about pleasures in a Book of Discipline, however, seemed to him a long, long descent from the high wisdom of Wesley's advice to take only those diversions which can be taken in the name of the Lord Jesus. To those who insisted on making arguments for the retention of the amusement clause he used to say that it was possible to make an argument for anything, if you could make an argument for that.

Bowne ruled his own life like a Spartan. He was simple in all his tastes—except that he had a discerning fondness for pictures and rugs and furniture of high artistic quality. What Wesley called softness and needless self-indulgence found no part in his daily program. He himself worked a longer day than he would have asked anyone else to work. The hours he allowed himself for recreation were very few and the recreation was mostly walking. Anything of any sort that would have interfered with his keeping "fit" was cast out. Keeping fit was his idea of Christian self-control. He imposed his rules himself, however. Let anyone else suggest rules and he became to Bowne as a heathen man and a publican. His rejection of amusement clauses did not mean a hankering for amusements.

The outspokenness of Bowne was of that refreshing breeziness which cleared the air for those in doubt, but of that infuriating vigor also which provoked an almost constant chorus of critical outcry. In 1904 he was brought to trial before his Conference —the New York East—for heresy. I have always felt that this was a rank indignity. Bowne's fault, like Mitchell's, was in saying squarely and openly what scores and hundreds of other men felt to be the truth. It would be easy, I know, to take the trial episode too seriously. There never was the slightest danger of a conviction, for in any fair showing the "regularity" of a thinker who made place for a community of persons in the Godhead—for a true incarnation of the Son of God; for miracles as gracious signs of divine favor setting aside the ordinary law to reveal an extraordinary purpose—was certain to stand out unmistakably. Strictly speaking, Bowne was far more orthodox than the majority of those who attacked him. One good bishop of those days used to lay mighty stress on the doctrine of the Holy Spirit.

Bowne was in the audience once when that bishop declared his belief in the doctrine of the Holy Spirit as teaching the "everywhereness" of God—a definition which any heathen who believed in God at all might accept. When the question of heresy was raised Bowne yielded to the contention of his presiding elder, Dr. C. S. Wing, that the case might as well be tried out to get a charter of liberty for some of the younger men who were in danger of being intimidated by bishops and secretaries and presiding elders for saying what Bowne was saying. How strange it all seems now! Please remember that the times were different then. The bishop who was at first expected to preside at the Bowne trial naïvely declared that he would see the complainant bringing the charges and help him put them in better shape! The good bishop saw nothing wrong in that. Even if, however, any bishop had helped formulate the charges nothing important could have been established against Bowne.

I have said that there came a time in Dr. Bowne's life when his interests ceased to be primarily philosophical, specialist in high philosophy though he was. Bowne was one of the few specialists, by the way, who can see their own specialty in its relation to other fields. He would advise his postgraduate students, as he did me, to balance philosophy with something more practical. At the same period that a student would be working through Green's *Introduction to Hume,* Bowne would have him digging at some of the hardest problems in economics. Bowne himself laid no claim to specialized knowledge in economics, but he believed in the excellence of the work of Alfred Marshall of Cambridge, for example, and would send all his postgraduate students through Marshall. Marshall's interests, it will be remembered, are broadly humanitarian, of the John Stuart Mill pattern. In his last book, *Industry and Trade,* Marshall declares that his sympathies have been socialistic since Mill's Fortnightly Review articles in 1879—his sympathies, but not his methods. Bowne felt that Marshall combined a warm heart with a cool head. For Bowne the golden rule was always absolute as a disposition, but often valueless as a guide as to what to do in a concrete situation. I do not know how Bowne would have felt about many of the

social questions now up for debate. Quite likely he would declare that most of the disputants emit more heat than light. For sociology as a study by itself he had little patience, insisting that real social advance comes through the study of economics and politics and the social application of the natural sciences. We must not forget that Bowne died twelve years ago and much water has flowed under the bridge since he left us. I think a good many of his socially conservative friends are inclined to believe that Bowne would have been a mighty bulwark of the established order, financial and industrial, if he had been spared through the present days. It may be so, but I know that though Bowne voted for McKinley in 1896 he did so with the avowal that the gold-standard arguments as advanced during the campaign were worthless to the point of humiliation; that while some Goliaths of educational philistinism, benefiting by capitalistic connections, were "deploring" and "repudiating" the Sinclair stockyard revelations in Chicago, Bowne was declaring the righteousness of Roosevelt's following up the revelations with drastic recommendations; that Bowne had for years upheld the cause of woman's suffrage before it became popular in America; that he protested against any schemes for the uplift of the Negro that would abate by one jot the Negro's manhood rights; that he flamed out always against any violation of human rights anywhere. His attitude toward social progress has been misjudged because of his strictures against the radicals who would settle everything by moral appeal without dealing with concrete difficulties. He would have specific evils dealt with by specific methods. He told me more than once that he personally would like nothing better than to be editor of a newspaper with enough financial independence to be able to tell the truth about political and other "machines." "Somebody ought to run amuck among them," he said. Get at the facts, was his word. Radical social oratory he abhorred. Of course nothing can be worse than such oratory, except possibly socially conservative oratory.

Bowne's trip around the world in 1905 was a turning point in his thought life. Before that he had looked upon the problem of the so-called backward races in somewhat academic fashion.

The least satisfactory piece of writing which Bowne ever did, it seems to me, is an article twenty years ago on "Aberrant Moralizers" in which he took the ground that the backward races would have to be transformed or perish as world nuisances. When he started on that trip around the world I feared that he would be horrified by the spectacle of heathenism into a strenuous consciousness of Anglo-Saxon superiority. The trip worked the other way. He was indeed distressed by what he saw. Once in India he went to a multitudinously attended religious festival and was literally sickened by the reek of the goats' blood and the stench of the sweating crowds. Out of the round-the-world trip, however, came not merely a deep compassion for the Oriental peoples, but what is better, a deep respect for them—for China most of all. I heard him say a few weeks before he died that if he had his life to live over again he would teach in China. Instead of boasting of Anglo-Saxonism he declared that the Anglo-Saxon was only a pioneer race in the movement toward civilization, "a rough instrument to clear the way." "God has vast reservoirs of peoples of color which he will one day tap for the spread of Christianity." When he said that, I asked what he thought the effect on Christianity would be if the yellow races should overrun the world, as did the barbarians the Roman Empire. Is there not enough vitality in twentieth-century Christianity to Christianize such a mass? Bowne thought that in such event the Christian fire might smolder a long while, but would finally burst into redeeming blaze. "Such an overrunning never will happen," he said, "but it might be a good thing." He felt that the relation of the so-called Christian nations to China especially had been a positive horror. He wrote in Zion's Herald that the recollection that the Englishman who negotiated the treaty which fastened opium on China was the author of "In the Cross of Christ I Glory" ought to cause an actual shudder. Once in India he stopped with an American who thought it necessary during Bowne's stay to whip an Indian servant—the servant being a full-grown man. Bowne gathered up bag and baggage and moved out, telling emphatically why he went. I once aroused the ire of an American long resident in India by telling this story. "It is a slander," he said. "We never

really hurt our servants. I never have done anything more than switch them a little." As if Bowne were judging the indignity done the Indian by the amount of physical pain in the whipping! All this, however, is ancient history. The days of foreigners' whipping servants in India are about over.

An article like this would hardly be complete without some word as to Bowne in the classroom. His method was to lecture and to judge the progress of the student by frequent written quizzes. The student could come or not, just as he pleased. He could take notes or not, as he pleased. Pupils were seldom or never called on to recite. Everything depended on the answers on the quiz papers. The quiz questions aimed at testing the powers of the students to think for themselves. Many a time I used to look over the questions on examination day with a sinking feeling at first glance that I had never heard anything at all bearing on them. They were really new problems set for the pupils' solution.

The method of presenting the subject matter was to state it as clearly as might be, with most copious illustration, and then let the student make what he could of it. After going all reasonable lengths to make himself understood Bowne left the results with the minds of the students. An ecclesiastical editor once complained to Bowne that he wished he would state the more radical doctrines so that they would not be noticed! The advice was not followed in the classroom. It was assumed that whoever listened to Bowne listened at his own risk. "It is hard on some bottles," said Bowne one day when some students had been complaining about losing their faith. "But," he added, "it is good for the bottles that can stand it." One of his pet aversions was the "weak brother." He used to say that if it were a matter of abstention from meats he would abstain from meats for a weak brother as long as the world might stand, but he would not weaken his teaching for a weak brother. He would not allow anybody to interfere one iota in his statement of his conception of the truth. Be it said to the glory of Boston University that no suggestion of limiting his freedom ever came from president or trustees. Boston University broke the Methodist path for the newer biblical methods through the teaching of Dr. Mitchell, and the path for the newer

views of religion and religious experience through the teaching of Dr. Bowne. It does not detract from the glory of the university that other of our schools were presenting the same ideas. The difference was that Boston was treating them out loud and in the open, and was taking the risks. Bowne thought that a great and conclusive statement of the correct attitude of theological faculties toward debatable theological questions had been made by Dr. W. F. Warren, president of Boston University, in the METHODIST REVIEW during the Mitchell controversy. I do not suppose that Dr. Warren altogether accepted the Mitchell point of view, but his demolition of those who protest against such teaching seemed to Bowne to be complete. Dr. Warren maintained that all such problems as Mitchell was raising had to be squarely faced in theological schools and faced, too, in their fullest and most favorable exposition, if the schools were to produce leaders. Dr. Warren had a harder battle to fight for theological freedom than any other Methodist university president in our day. Bowne and Mitchell were for years constantly under criticism; they would never think of compromising, or of softening down their style, or of turning aside to non-debatable themes. Neither of them ever put into port to escape a storm. Dr. Warren must have felt the burden most grievously at some moments of crisis. A man of peace, he had to stand back of two of the most uncompromising fighters—once they were attacked—in the history of theological controversy. He stood, however, and gave ample reason for the belief of many of us that, in matters that universities really should exist for, he was the greatest president Methodism has ever had.

In his later days Bowne spoke much of his large hopes for the State universities. He had a premonition that the intellectual conflict for the future is to be so serious that only the best trained men can get anything done, and that the resources of the State will have to be put back of the highest education. Bowne was, of course, an ardent defender of denominational schools as making possible within purposely limited fields a fine, high grade of scholastic excellence. He refused calls to some of the largest non-denominational schools in the country, but he had not much patience with the argument that young people were sure to lose their

faith at State universities. Through fifteen years I have repeatedly thought of his point of view as I have been meeting students of State universities in personal conference. There is no better type of faith produced than that which is developed in an atmosphere of complete freedom, where the student hears even extreme puttings of scientific theories thrown out without regard to their effect on faith, and science is met by the strongest philosophic reasoning possible. He felt that the highest religious leadership should be placed at the greatest student centers. "Then," he broke out, "if students can't help losing their faith, they would better keep it under glass." Back in my days at Boston University there was not a man in any of the important chairs—I am thinking of Warren, Bowne, Mitchell, Sheldon, and Buell—who had not studied theories which seemed at the time dangerous, and studied in the land where they were most dangerous and from the men who taught them most dangerously. Perhaps this is the reason why the men graduated from Boston University have on the whole been so soundly conservative. They have been introduced to apparently revolutionary theories by men who have known how fearlessly to seize the good in such theories and throw the rest away.

Bowne was a prodigious worker. For the most part he himself read the quiz papers which his students handed in—an enormous task. In addition he wrote almost incessantly. Composition was rather a slow process with him, but he wrote without mental fatigue. He could write as long as his pen-wagging muscles could stand it. In the last five years of his life he dictated very largely. Dictated English is likely to be loose and badly proportioned. Not so with Bowne. His dictated English is if anything too tightly compressed. The last book—*Kant and Spencer*—was dictated throughout.

Some students of Bowne have thought of him as having the philosopher's traditional lack of interest in practical everyday matters. I do not share this opinion. He was a keen observer of the most ordinary affairs. At one time in his early life he had had much to do with teaming. He always liked to notice if a passing wagon was well loaded. Farming and gardening—espe-

cially rose-gardening—he understood with unusual thoroughness. His judgment of the fitness of men, too, for practical tasks was usually sound. By the way, it was a joy to see the quickness with which he could let the wind out of swollen eulogies and recommendations of men. He and I together once heard a good layman making a speech of recommendation urging a friend's fitness for an administrative post. Much high praise might have been spoken for the candidate, but what the layman actually said was: "I favor So-and-So because he is a fine judge of men. He has been around in the world a great deal, and is socially attractive, a wonderful story-teller." Bowne turned to me and said: "All those recommendations could be uttered in favor of the devil. He is a good judge of men. We have it on high authority that he has been around a great deal, and no doubt, if he were put to it, he could tell a number of capital stories."

I fear that this article will leave the impression of a sardonic and biting temper of criticism as the chief mark of the Bowne quality of mind. This would not be just, but the rarer, richer qualities had to be met in intimate personal contact and cannot be described. Moreover, the men who saw this side know that the great teacher would not have them speak of it. May I say, though, that I never knew a finer, purer soul. I never heard him say anything coarse—even minor vulgarities of speech disgusted him; I never heard him say anything mean; I never heard him say anything at bottom cynical. His personal religious life was intense. On at least one occasion, long after I had gone out into the ministry, he asked me the most searching questions about my personal religious experience I have ever been asked. I have heard him pray for his friends—including those in the skies—with such wistful kindliness that his immense capacity for friendship stood forth as a surpassing revelation.

I wish he could have been spared a few years longer. He used to complain that he had never had time to enjoy even the glories of nature. The dark side of nature and of life weighed heavily on him, though he never doubted the goodness of the God of Christ. He used, in some moods, especially when he heard of ill fortune meeting any of his friends, to apply to himself the

words of Charlotte Corday—that she was not so constructed as to be able to be happy in a world like ours. Yet he wished for time to look at the world with a little more leisurely gaze. One March day as we walked in Longwood a drop of sap fell from a tree and splashed upon his hand. I shall never forget the eagerness with which he hailed this token of coming spring. "What do you want to see?" I once asked him as he talked of his wish for a few years of leisure. "Oh," he replied, "just the coming and going of the seasons, dawn and sunset, night and the stars. I shall be grieved if I have to leave this world without a chance for a good long look at all these." Almost the last time I saw him was at the home of one of his relatives in Brooklyn. A severe attack of grippe had weakened him and he confessed to me some slight apprehension as to his heart—"his pump," as he called it. We talked three hours and finally I started to the door. He followed me out upon the porch, and said: "Well, we have started a number of things that we haven't been able to talk out. If I don't see you again we'll meet some day in some fairer land where we shall have a little more light on these questions. Then we'll take up our talk and finish it." I got a fleeting glimpse of him once after that, but I like to think of him as standing on that Brooklyn porch looking toward "a fairer land where there is a little more light."

PRESENT STATUS OF THE CONFLICT OF FAITH

Borden Parker Bowne
Died, 1910

There are two tendencies in human life, the lower animal and selfish tendency, and the higher moral and spiritual tendency. These appear throughout human history and in the life of every individual. The natural—that is, the animal—man tends to live on the sensuous and selfish plane, while the higher spiritual man seeks to find in life a loftier significance and to make a place for a spiritual existence. The conflict between these two tendencies has played a great part in human life and history, and has revealed itself abundantly in literature. This is what I mean by the conflict of faith. It is not limited to the Christian religion alone, nor even to religion in general, but it is rather an aspect of human life which reveals itself everywhere.

Man's effort for the spiritual view in life has had varying fortunes, but when we view it historically we see that there is progress. The spiritual conception has to adjust itself to the growing life of man and also to resist the tendencies from the lower side of human nature. In this way the struggle is necessarily one of slow progress. Moral and religious conceptions adjust themselves to the current thought and science of the time, and when there is not a properly developed intellectual life those higher views fall behind the developing intellect and thus are made to seem intellectually inferior. A good part of the so-called conflict of religion and science arises in this way. In addition, there is a tendency, already referred to, of the natural man to rest in the lower life and to form an appropriate philosophy for his justification. Slowly, however, the spiritual movement progresses. The literature of the conflict is immense. The principles, however, are few, and the problems are easily understood. Confusion is the chief source of our intellectual difficulties in the matter, and a lack of moral development is the source of our satisfaction with the lower and earthly conceptions. Our aim in this paper is to give results rather than argumentative details.

GAINS IN THE DOCTRINE OF KNOWLEDGE

The lower sense life seems to need no vindication, but appears to be sufficient unto itself. Not so with the higher life of the spirit. The objects with which it deals cannot be sensuously presented, and they are often not obvious to the sensuously minded man. Hence it is easy to object to these unpicturable conceptions of the spiritual understanding that they are not proper objects of knowledge. In this way the lower view has commonly sought to justify itself by a doctrine of knowledge which in one way or another rules out any possibility of knowledge in the higher realm. This doctrine may be that of the old-fashioned sensationalism which frankly limits us to the animal range, or that of a more frank agnosticism which denies the possibility of any true knowledge of essential reality. Of course if these views can be made out, then the higher aspirations of man are intellectually baseless and must be reckoned as illusions and dreams. We consider the two doctrines in their order.

Empiricism of the sensational type is the first. According to this doctrine, sensations are the true originals of knowledge and all else is derived from them by their combination. According to Hume, there are two classes of ideas, vivid impressions and faint ones. The former are the impressions we receive through the outward senses. They give us all the reality of which we can know anything. The faint impressions are copies of recollections of the vivid, and their value consists entirely in the accuracy with which they report vivid impressions. Anything beyond these impressions are illusions and must be ruled out as such. If there seems to be anything more, it is due to the association of impressions in a kind of psychological chemistry, whereby the elements are united into curious mental compounds, yet such as never to get beyond their original sensuous character. This view is manifestly destructive to all of our higher faiths. In case of any idea which may present itself we test it by asking for its original, that is, for the impression from which it comes. If no such impression can be shown, then the idea must be rejected. The destructive effect of this upon all spiritual conceptions is

manifest. Let us ask concerning virtue, What is it? Is it a sense impression? Then it must be an odor, a color, a pressure, or some such thing. If it is not any such thing, then it is baseless. Religious ideas can be disposed of in the same way. God and the soul must be either impressions or else must be viewed as baseless. They are not impressions; hence they are baseless. The doctrine also leads with equal directness to the overthrow of all reason and science, for the fundamental ideas of reason, such as unity, causality, identity, and even the principles of mathematics, belong to the unpicturable conceptions of the understanding. They are not impressions or copies of impressions; hence they, too, are baseless. Thus science disappears as well as religion, reason as well as faith.

We have here the ground for the great hostility to the sensational philosophy on the part of high-minded men in general. Probably no more disastrous view was ever broached. An atheist might make a shift to maintain some ideas of conscience, moral worth, and dignity, and might also insist upon the distinctions between the noble and the base, the pure and the impure. the just and the unjust by falling back upon some supposed insight into the eternal difference of these things; but the sensationalist with his chemistry of association removes all these distinctions and leaves us nothing in humanity of which to be proud, reduces human nature to its selfish animal elements, and tells us that this is all. This has rightly been called a dirt philosophy, because it recognizes nothing but the lowest elements of humanity. All of our higher dreams vanish as having been at last found out.

This view would have been destructive if accepted and logically carried out. But in itself it was exceedingly superficial, and would seem to have been more a matter of disposition than of real thinking. At all events it was definitely set aside by Kant, who showed the self-destructive and superficial character of the view. Since Kant's time this doctrine has indeed lived along as a product of disposition, but it has had no intellectual standing. With Kant, however, unfaith, so far as it was based on the doctrine of knowledge, took another form. The crass sensationalism of the earlier time was displaced by a doctrine of agnosticism, the

claim that the mind by its very nature is shut up within the circle of phenomena and is incapable of reaching any true knowledge. In the earlier view sensations were all that could be known. In the latter view there is a great world of mystery which indeed exists, but which is entirely inaccessible to us. This gives us our modern doctrine of phenomenalism. We know only appearances, not realities; only phenomena, not things-in-themselves. This view for a time did good service in the cause of unfaith. Whenever any religious doctrine was mentioned which anyone chanced to dislike, it was very easy to dismiss it by saying that we could know nothing whatever of the things that lie beyond our ordinary experience, and that it was therefore not worth while to dream about them, as that could only lead to further illusion and very possibly to interference with our present life. In more recent times this view has especially been insisted upon by Herbert Spencer, who remands the whole subject of religion to the world of mystery, and commands us to content ourselves with observing the facts of experience without troubling ourselves about anything more.

This view in its extreme form is scarcely more consistent than the previous sensationalism. It was in the highest degree inconsistent in its reasoning, and also in its results. The notion that we know only phenomena was founded largely on the experiences of vision. Visual experience makes us acquainted with the distinction between things as they appear and things as they are. A sphere never looks like a sphere, a cube seen in perspective never looks like a cube. The parallel lines of the railroad track seem to converge, and in a visual world things are never or rarely what they seem. This makes it possible for us to distinguish between appearance and reality. It then becomes easy to generalize this experience and to conclude that we know only appearances and that the truly real does not admit of knowledge. But this generalization is hasty. It overlooks the fact that even in a visual world we continually rectify false appearances due to perspective by substituting geometrical measures and relations for our visual objects. Thus the house looks small at a distance, but we never take the house as it appears for the house, but the house as it is measured, so many feet on the ground and so many feet

high. The converging parallels of perspective we rectify in the same way, and so throughout the field of optical illusion. The appearances do not mislead, and the appearances are not what we know. The objects of knowledge are the things themselves as geometrically located, defined, and measured. When we bear this fact in mind we see that the easy inference from optical illusion to the general doctrine of a knowledge only of appearances is very weak, and needs to be reinforced by much more solid considerations than have ever been advanced for it. The doctrine further overlooks the fact that the great mass of our knowledge is not one of appearances at all, but one of causes; and the knowledge of causes is never anything that can be presented to the senses, but one which can be defined only in terms of relation under the unpicturable categories of the understanding. We ask ourselves how causes look, and then conclude that things which do not look cannot be known, but in the case of our own selves we see the mistake of this view. How does a soul look? It does not look. We have no sensuous intuition or spatial picture of ourselves. We experience ourselves in immediate consciousness, and we know ourselves in this way through our various activities. We do not know any apparent self, for there is no apparent self; but we know ourselves as thinking, feeling, willing thus and thus. Similarly with all knowledge of causation; we know causes through their effects and the order of their activities. This is purely a thought problem and not one which can be solved by eyesight of whatever grade of keenness. Had this fact, that we know causes through their effects, been duly observed, a very considerable part of modern agnosticism would have been seen in its baselessness.

Further moving along the same line, we readily see that no doctrine of agnosticism literally taken can ever be maintained, for when we go behind experience for its explanation it is manifest that we can say nothing unless we reach some intelligible cause standing in intelligible relations to the facts of experience itself. Hence an unrelated absolute in no causal relation to the world is a fiction of abstraction which cannot be used in any rational speculation. Equally an unknowable reality which

stands in no assignable relation to the order of the world, so that it would in some measure be defined and known through its effects, is equally worthless and equally inaffirmable. This whole family of unknowables then must be ruled out as fictions of abstraction and not accepted as possible existences of any kind. And finally, carrying the thought to its limit, we must declare that the conception of such a thing is distinctly empty. It has no content, it is only a phrase to which there is no corresponding conception, a mere verbal counter to which no significance can be given. As a result of these considerations the old-fashioned agnosticism may be looked upon as out of date, at least in expert circles. The net result of the Kantian criticism in this field has been to restrain the confident dogmatism of the pre-critical period. Positive and negative dogmatism alike have been greatly weakened, so that the way of rational faith is open. We do not expect so much from mere speculation to-day as formerly. We agree that we know only in part, but criticism has done the invaluable negative service of reducing the negative arguments in this view to their native nothingness. We see that thought roots in life rather than in speculation. We recognize the primacy of the practical reason. Kant did not succeed in limiting thought to the sphere of sense phenomena, but he did succeed in showing what a large element of relativity there is in our thinking and in showing how unwarranted the old-fashioned dogmatism is in any field of real knowledge. We may say that he showed that knowledge must be largely limited to the field of present experience, but he also showed that we have no right to make that experience all or final. It is really only the secondary revelation of being in our own consciousness, and we cannot pretend that it exhausts the possibilities of consciousness. There is, then, left all about us the possibility of unlimited extension of consciousness, either in our own future life or now in other orders of spiritual existence. This does not, indeed, amount to any positive demonstration, but it is of value as removing the limits of the ancient negative dogmatism which measured possibility by the present order, and mistook its own habits of thinking for objective and eternal laws of thought. By breaking down this dogmatism Kant has made it

possible for us to trust our human instincts again, our higher spiritual instincts as well as the lower animal ones. He has made it possible for us to breathe more freely in the presence of the order of nature; and, while he has thrown doubt upon many old supposed demonstrations, he has decisively set aside the whole set of ancient refutations of faith. Man is now seen to be not merely a speculative intelligence, but a living will with practical necessities, with instincts that are the outcome of life and which may well be trusted not to lead us astray.

Thus in the realm of knowledge the conflict of faith with unfaith is very strongly inclined toward the side of faith. The sensational views of man which were so apt to issue in animalism and selfishness have no longer any philosophical standing, and the recent agnosticism of the Spencerian system may be looked upon as obsolete. Instead of it we have, as already said, the way for rational belief left open. The primacy of the practical reason is assured. The weakness of the speculative reason, when it comes under experience and its indications, is clearly seen. Meanwhile life has the field, and it is permitted to see visions and to dream dreams, to proceed pragmatically, to accept those principles which are rooted in life as the product of life, as the principles which alone give life any meaning or save it from hideous collapse.

THEISM

There is a general agreement among thinkers in affirming an invisible being on whom the world and ourselves depend. This belief springs up spontaneously in human life and grows with the growth of intelligence. It is not primarily the outcome of reflective speculation, but probably has its deepest roots in the religious nature itself. This side of our being is the great source of our faith in God.

But this belief also, however spontaneous it may be in its origin, has to submit itself to the general test of intelligence. Accordingly, when we find ourselves in possession of it, we try after a while to test it and give reasons for it. In this way we reach the so-called arguments for God's existence.

In the great human struggle for a spiritual view of life vast

debate has raged around this question. Of course persons who had any grudge against religion have contended that there is no proof of the existence of God, but apart from this the traditional arguments have commonly been so implicated with bad reasoning or with obsolete science that they have been made the subject of quite a little criticism, much of which has been justified. Gradually, however, the matter is clearing up, and now we are in a position to see how the subject really stands and to see that there has been great progress in this field. We have come better to understand ourselves and our arguments, and to put them in ways better adjusted to present knowledge. When all these things are taken into account we can fairly say that the belief in God was never better founded than it is to-day. In a complex life like ours the reasons for believing are often too subtle and elusive to admit of exact expression, and when philosophy is undeveloped and knowledge is vague we often give poor reasons for good beliefs. This has largely been the case in the arguments for the divine existence, but we are now in a position to clear up the matter and to establish the essentials of the argument and to see it in its force.

A certain naïve oversight has thrust itself into the popular discussion of this subject almost from the beginning. It has been assumed somehow or other that nature is an existing ontological system which produces the whole series of visible effects about us, and it has been tacitly thought that this nature is something self-running at present and very possibly self-existent. At least we must not affirm anything beyond nature until we have exhausted all the resources of nature and natural causes. The result of this assumption has been that atheism has practically been excused from the necessity of proving its own sufficiency, and has virtually devoted all its strength to picking flaws in the theistic argument. There has been comparatively little attention given to showing adequacy of an atheistic explanation. Instead, the weakness of the theistic argument has been exposed. Now we have here a procedure in the highest degree superficial and illogical. In the first place, the existence of any such ontological nature as is here tacitly assumed is something very far from being

self-evident. Philosophical criticism has cast such doubt upon the assumption that the general and almost universal tendency among practiced thinkers is to look upon nature as merely the form of an agency beyond itself; in which case nature explains nothing. Spatially and temporally considered it is an order of change of which the causality does not appear in space and time. The problem then for all thinkers is, how shall we think of the causality at work in this great system of experience which includes not merely the outward physical world, but also the human as one of its most important and significant factors? Nature as a system in space and time is something upon which all investigators might agree. The orders of co-existence and sequence might be carefully studied and a vast amount of descriptive knowledge might be reached in that way. But none of this study would carry us into the world of power where true causal explanation has its seat.

Philosophical criticism shows us how naïve the atheistic assumption is which rests in nature as a sufficient explanation of the world of experience. Every speculator has to go behind this world of experience, and his explanation of the world must be judged by its own positive adequacy to the facts or its ability to satisfy our reason. Hence the atheist or the materialist is as much a theorist and a metaphysician as the theist. Each gives his account of that hidden world of power. The atheist regards that power as blind, mechanical, necessary, as not knowing itself or what it does, as moving by necessity out of the past into the future without thought or guidance of any kind. The theist, on the other hand, regards this hidden power as rational, conscious, self-directive, not pushed out of the past into the future, but forming plans and determining itself for their realization. And if anyone would decide between the two views he must put them both alongside the facts and consider which gives the better explanation, that is, which better satisfies the reason within us which is the source of all search for explanation. As soon as the matter is thus seen, at once atheism loses its appearance of holding the field and is required to show its own title deeds, and not merely to pick flaws in the claims of competing views.

In further abatement of a certain specious obviousness of the atheistic position we must remember that physical science itself has gone a long way toward making the problem of causality far more mysterious than critical thought supposes. A certain lack of imagination together with a certain ignorance really gives to atheism a kind of plausibility from the standpoint of unreflective thought. We look out into the world about us and we see the various objects of sense perception, that house, those trees, the hills yonder, and the land lying between. There appears to be nothing else in sight. Since then the senses report nothing more, we easily persuade ourselves that there is nothing more. Hence whatever is done is done by these material things. This notion, however, disappears as soon as we remember the teachings of physics and metaphysics. Physics itself, as just suggested, has made the world more and more mysterious in its essential causality. The rustic looks out on the heavens and sees the blue sky and the shining sun or the moon and the stars, and he is perfectly satisfied that he has seen it all. But the astronomer comes and the rustic's view vanishes. We are made acquainted with suns and systems and wonders unsuspected. Or we look into the pure air when the sun is shining, and we seem to be moving along in the midst of light which appears to us to stretch away indefinitely. But the physicist comes, and we find that the sphere of light which seems to encircle the world is a very small affair, the result of reflection and refraction of the sun's rays, while the earth itself is driving along in the deepest possible darkness of an ether vibrating but never luminous, light-bearing but never shining. And the chemist comes and tells us of the composition of bodies about us, so that they, too, are not in any respect what they seem. We hear of molecules and atoms and of vortex rings in the ether, and nowadays since the discovery of radium things seem to have grown more mysterious still. We seem to be immersed in a sphere of unpicturable activity all about us, manifesting itself here and there in a few sense objects, but for the most part not manifesting itself, yet all the while demonstratively real. When we follow out considerations of this kind we are introduced to a new order of mystery which makes the easy mechanical explana-

tion of traditional atheistic thinking seem almost fatuous in its superficiality.

Returning now to the general question, we see the theistic argument has two general forms, one based upon the doctrine of knowledge and one upon induction from experience. These two arguments are entirely simple in their nature and carry the conclusion with them.

The argument from epistemology is essentially this: That nothing whatever can be known except mind and its products, and hence that if nature is knowable by us it must be essentially a rational work, the expression of thought, which in turn presupposes a thinker at the other end.

At first sight this seems obviously false. We find so many things about us which apparently are just there. So far as their knowledge goes, all that we have to do is to use our sense of touch or vision or hearing and we are made aware of their existence. There is no mystery or wonder about it. But this is another naïve impression due to ignorance. The possibility of knowledge is really an exceedingly complicated thing and one whose implications are far-reaching. In the conversation of two persons it is plain that no thought leaves the mind of one and passes into the mind of the other, but each understands the other only as each re-thinks the other's thought. In order to perceive another's thought I must think that thought for myself. There is thought at both ends. Similarly in order to know any object I must construct the object in and for my own consciousness, and only thus does it become an object for me. This is plain when we reflect upon the conditions of perception as set forth by the physiologists. These conditions exist in some form of nervous change, are not the object in any sense, and are not like the object in any sense. They are simply stimuli against which the mind reacts by building up in itself its various conceptions which it then regards as reproducing a reality independent of itself. This is as near as the mind can possibly come to objects. Its objects are merely its own constructs which it projects as real. Now it is manifest that, if the thought activity within does not lie parallel to the order of existence without, knowledge

can never be reached, and this is all the more evident when we reflect that the great mass of our so-called knowledge is of the nature of interpretation. The sense world as it is given in sense is and can be a source of affections of our sensibility. These are fleeting and discontinuous, yet out of them we build the conception of a solid and abiding world which we regard as truly real; yet primarily that solid world is woven all about us out of our sense impressions. If we regard it as being something more than thought, as truly real, we can only conclude that the world within is a thought world and as such exists only in and through a cosmic thinker whose thoughts we retrace in our studying and thinking. In short, the problem of knowledge implies that nature is a world of meanings, and this implies thought at both ends—thought at the further end to make nature the bearer of meanings, and thought at the nearer end to receive and rethink the meanings.

[This is the last article by Professor Bowne, being dictated by him to his stenographer in two hours the day before his death. It was never seen or revised by him, and is here given just as typed by the stenographer, excepting the necessary correction of some typographical errors. The article is not quite complete. Further discussion was undoubtedly intended. But it is amazing that an article in such practically finished form should have been verbally dictated in so short a time. Here follows a brief biographical sketch:

Borden Parker Bowne was born in Leonardsville, N. J., January 14, 1847, the son of Joseph and Margaret (Parker) Bowne. He graduated from New York University in 1871 with the degree of A.B., and received A.M. from his alma mater in 1876. He did postgraduate work in Europe at the Universities of Halle, Paris, and Göttingen, 1873–75. He served as assistant professor of modern languages in New York University, 1875–76, and during the same years was on the staff of the Independent. In 1876 he became professor of philosophy in Boston University, which position he held until his death in 1910, and at that time was also Dean of the Graduate School of Arts and Sciences. He made a tour of the world in 1905–6, and lectured before the Imperial University of Japan and other educational bodies in Japan, China, and India. He was made an honorary member of the Imperial Educational Society of Japan. The Ohio Wesleyan University honored him with the degree of LL.D. in 1881, and the New York University in 1909. A bibliography of his published works is given elsewhere in this number of the REVIEW. Besides these he contributed many theological and philosophical articles to many reviews and newspapers. He died in his home, 380 Longwood Avenue, Boston, Mass., April 1, 1910.—EDITOR.]

SOME APPRECIATIONS OF BORDEN PARKER BOWNE

There are few leaders of the world of thought in religion or theology who would not gladly have joined in these brief appreciations of the life and work of Doctor Bowne. But the necessary limitations of space have confined us to a few truly representative scholars who here add their garlands of tribute to this monument to his memory raised by the Methodist Review.

Sources of Bowne's Power

Borden Parker Bowne was a great man; a man of intellectual and personal distinction. He was not rightly appreciated by his contemporaries, nor has he yet been assigned his just place. Although a university teacher, he exerted no great influence on the professional university philosophers of his day, at whom, for the most part, he looked askance, and who in turn looked askance at him. Yet it would be remote from the truth to say that he has been unappreciated. His students, his readers, clergy of nearly all denominations, many educators and leaders of thought at home and abroad saw in him a great man to whom they acknowledged high indebtedness. In an unpublished letter written after Bowne's death, Josiah Royce said, "I suppose that our agreements were rather on the increase toward the end of his work. I always prized him much."

It is worth while to try to find the sources of the power of such a man over the minds of his fellows. At least four sources of his power occur to the present writer. First of all, his thought and its expression were always clear. His language did not serve to conceal thought, much less the absence of it (as in some would-be philosophers). It was a transparent medium through which the thought was visible to him who was able to look; albeit even Bowne's limpid style was no remedy for mental myopia. Secondly, Bowne's mind had a remarkable grasp on the systematic whole of his philosophy at every point. His vision took in the

whole intellectual landscape, and his every utterance implied the background of his entire point of view. He "saw life steadily and saw it whole." Although his personalism was influenced by the empiricist Berkeley, the rationalist Leibnitz, the criticist Kant, and the idealists Hegel and Lotze (of such different idealisms!), it was far from being a vacillating eclecticism. Few thinkers have had more than Bowne the capacity for authentic, unified, synoptic vision of life. Thirdly, his skill in polemic was a source of power. He selected the strongest foes—the impersonalistic Hegelianism of his day, the empiricism of Mill, and the evolutionism of Spencer—and showed their intellectual inadequacy as compared with theistic personalism. Moreover, he had the wisdom to learn from the men whom he was attacking, particularly from the Hegelians and from Mill. Fourthly, the fact that he was a man of deep and sincere religious experience gave him an authority in discussing matters pertaining to religion that never attaches to one who approaches religion as its external critic. Philosophy for Bowne must be religious because life is religious; and philosophy is only an attempt to make life intelligible.

Bowne's name will always be held in affectionate and grateful memory by all who knew him either as his students or his friends.

EDGAR S. BRIGHTMAN.

Edgar Sheffield Brightman, Ph.D., now holds the chair of professor of philosophy, formerly occupied by Professor Bowne.

THE METAPHYSICS OF BORDEN P. BOWNE

The temper of mind which drives men to metaphysical studies is a temper which frequently makes it hard for them to take sides on vital issues. They see the difficulties in the pursuit of truth. They are sensitive to imperfections of evidence. They make it their first business to find tests of truth; and applying these tests they remain dissatisfied with the case brought forward by either side of a great controversy.

The result is that while many metaphysicians of the past generation were religious men, comparatively few were able to get beyond generalities in their thinking about religion; while many remained suspended in the agnostic, skeptical, or semi-

gnostical attitude which Kant's great influence, aided by the philosophies of Spencer and Comte, made prevalent.

We realize to-day that in matters of religion these half-way houses are no longer habitable; because he who holds his judgment in suspense effectively decides in the negative. And this realization is due largely to the labors of Borden P. Bowne and William James, men too great both in mental grasp and in personal character to be captured by the sophistical allurements of the non-committal attitude.

This does not mean that either of them simply threw skepticism aside and took from the array of possible doctrines those which best suited his temper and prepossessions. Theirs was no easy faith. To be sure, James taught the rights of the "will to believe"; but this will had first to examine all available evidences, had to make a consistent whole of its various beliefs, had to subject all its choices to the severe scrutiny of well-wrought experience: the scope of the will-to-believe had to be worked out with as much mental effort as other men had devoted to those intellectual proofs which James rejected. And to Bowne the winning of the right to faith was an even greater labor. He has often been ranked with James among the pragmatists because of his doctrine that the great sources of evidence for metaphysical truth are in life and not in logic—James himself thought that the difference between them was merely one of terminology. The real difference, however, was profound. For the "life" which provides the evidence of metaphysical truth was, for Bowne, not simply a state of resolve, or of feeling, but a state of empirical cognition. It is possible to *know* the truth, and not merely to choose it as one's adopted hypothesis. Life is will, plus thought and experience; and Bowne's critical achievement is that he worked out a view, which he was willing to call empirical because based on experience, but "transcendentally empirical," because the experience he was concerned with far exceeded the realm of the senses. In this transcendental empiricism Bowne anticipates the intuitionism of Bergson, without falling into the anti-intellectualism of the intuitionist position. To Bowne ideas which in abstract thought appear conflicting are *reconciled* in experience,

whereas to Bergson concepts are intrinsically abstract and conflicting. (See, for instance, *Personalism,* p. 259.) Thus he reaches faith not as against, but *through* the labors of critical thought.

The distinction of Bowne, therefore, is not that he was a taker-of-sides, but that while he was a leader of critical thought in metaphysics, a master of the weapons of Kantian analysis, he was *at the same time* a man of strong and earnest creedal affiliations—an institutional man. This was an achievement of exemplary importance to our American community of scholars. He made it clear that there is no advantage from the side either of truth or of technical scholarship in dwelling in "the universal," when the universal is opposed to the particular, the positive, and the historical.

The same temper of complete manhood in his thinking led him to seek to describe his standpoint in metaphysics by names having clear-cut significance. In his first book of metaphysics he announced himself unequivocally as a theist, and defined his theism in terms of the idealistic movement following Kant. Kant tried to be both a realist and an idealist, but found no satisfactory way of uniting the two motives; the natural result being that his followers diverged into different paths—Herbart and his school taking the realistic direction which insisted on the objective reality of the contents of experience, while Fichte and his followers took the direction of subjective idealism, and tried to deduce all experience from the self. Neither of these results could be satisfactory to a thinker so well balanced as Professor Bowne—so clear that the world cannot be merely an emanation of individual selves, that knowledge is knowledge of something external to the knower, and at the same time so clear that "the system of things is essentially a thought-system." In holding to both of these truths, Bowne was aided by the thought of Lotze: all reality is active; and there is an infinite, though ineffable, difference between thought which is merely contemplative and thought realized in action. There can be no merely passive reality, but if reality is all describable as "thought realized in act," then it is both objective fact, as the realist claims, and also transparent to thought,

as the idealist claims. Theism thus solves the difficulty bequeathed by Kant to subsequent idealism.

But the name theism was still not definite enough to convey all that lay in Bowne's metaphysical thought; the word "immanence" is needed—so that our eyes in seeking for God shall not direct themselves into the empty regions of cosmical space, but into the heart of the world where he lives and works—and "immanence" itself is a word which may mislead unless one adds the word "personalism." It is the unequivocal insistence upon this attribute of personality in all that is real which marks Bowne off from most of his idealistic colleagues. Most recent idealists dread the sharp outlines and apparent limitations of personality as applied to God—to some extent they avoid the name God for that very reason; Bowne dreaded, on the contrary, the shadowy vagueness of the impersonal principles appealed to in substitute. Royce held that reality is individual, adding the comment that all individuals are one in God; to Bowne, this comment savors of a quantitative mysticism, for to him the union of man and God is not one of identity or absorption, but rather one of mutual harmony or coincidence of purpose, which consists with, and indeed, presupposes the distinctness of selfhoods. Personality is the ultimate principle; it cannot be explained by anything else, but everything else can be explained by it.

Thus "personalism" becomes the distinctive name for Bowne's contribution to metaphysics, and as a summary account of the curve of metaphysical speculation since Kant, there is no more powerful and convincing chapter in American metaphysical writing than that of Bowne on "The failure of impersonalism."

A word should be added in regard to the consistent dignity of Bowne's writing. There is nothing in it that is trivial, nothing that is not thought-filled and thought-provoking. It is throughout the work of a mind of distinction and power. Its effect and also its intrinsic interest are permanent.

WILLIAM ERNEST HOCKING.

William Ernest Hocking, Ph.D., is Professor of Philosophy in Harvard University. He is author of *The Meaning of God in Human Experience, Human Nature and Its Remaking,* and other well-known works.

Bowne a Quickening Spirit

"He is a quickening spirit" was Bowne's expression of supreme approval. It meant to him that a man had passed beyond the merely conventional, and had begun to think and act from the glowing center of life's values. Bowne was keen to detect in his students the will to enter into this world of spiritual reality. They responded to his faith in them with an eagerness and abandon that gladdened his heart. It was his power to awaken the scarcely suspected spiritual energies of his students that has given him his eminent place among the intellectual and moral leaders of his generation. For those who caught his spirit he made all things new. We admired him for his intellectual acumen, his mastery of incisive and pungent expression; we marveled at his grasp of literary, historical, scientific, and philosophical resources; but we revered him for his quickening power over our inner moral and spiritual life.

What was the secret of this power? No analysis can do justice to the subtle influences that flow from one life into another. We are inter-spiritual beings, and find ourselves only in fellowship with others. Personality has no barriers to interpenetration, except indifference. When such a commanding nature as Bowne's comes into contact with a group of students, the process of interchange is like the blending of light with light. Perhaps the dominance of his personality arose chiefly from his intense appreciation of life's higher values; for he knew as but few know what was most worth while.

This passion for the spiritual values made Bowne impatient of mere conventionalities, especially if they stood in his way. Because of this he was misunderstood by many. They thought him an iconoclast, a radical, a dangerous antagonist of established order. Some of the more timid among religious leaders actually thought him a subverter of the faith. But as a matter of fact his thinking was conservative because it was radical. He believed not less, but more, than his anxious ecclesiastical friends. This is often true of thinkers. They are willing to trust reason to reach a satisfying conception of life, and they find their trust

honored in a large way. It is the only kind of trust that can reach and grip a group of students. Tradition has its place, but can never for the real student be a substitute for intellectual insight. The inquirer wants to find the man who is not bound, who, giving thought its utmost liberty, can reach a conclusion that throws light on experience. Bowne had this power in unusual measure. His resulting beliefs were simple, sublime, adequate, because they expressed his deepest grasp of experience. That these insights, which came through a study of life, should be in harmony with Christian truth, made his inspiring influence the more effective. Many a student, as he listened to the great teacher, learned for the first time what vital, regenerative Christianity really meant. It is one thing to believe doctrines because the church stands for them, or the Scriptures teach them; it is quite another to grasp these truths as issuing from a critical study of experience. They then become immeasurably more real; and at the same time they bestow upon the Scriptures and the church an authority that these can acquire in no other way.

Bowne's philosophy, culminating in a conception of the self as the all-explaining principle, flooded with light some of the most mysterious doctrines of Christianity, especially the divinity of Christ. Bowne had a seer's knowledge of man as bearing the divine image. The more he probed into the mystery of selfhood, the more clearly he saw that man is a true microcosm, that his spiritual capacities are inherently infinite and their limitations are all from without, that these limitations have only a temporary significance and may conceivably be progressively overcome, that self-realization means nothing less than the infinitation of the human personality. Is it strange that a teacher who could set forth convincingly such a conception of human personality should be a quickening spirit? Students of the New Testament know that the burden of Christ's teaching was man's divine sonship. His own generation and many that came after were unable to bear this high doctrine of the divinity of man. But we are rediscovering it in such philosophy as Bowne's. It is the hope of the future for Christianity, and through Christianity for the human race. It justifies the most spiritual, aggressive, vital, re-

ligious activity. It is the ideal in the light of which every problem that confronts the present day must be met.

GEORGE A. WILSON.

George Arthur Wilson, Ph.D., Professor of Philosophy in Syracuse University, will be remembered as writer of the remarkable article in the METHODIST REVIEW of September–October, 1920, on "The Place of the Will in Religion."

BOWNE AND PRESENT-DAY THOUGHT

Whoever lays claim to originality in philosophy must possess either the hardihood of conceit or the assurance of ignorance. The ground has been so completely covered since the days of the early Greeks that at best one can hope only to put old truths in new ways or with new emphasis. The world of philosophy is not likely to be greatly disturbed by the claim of a brilliant mechanical engineer that the ages have waited for his own (to him) novel discovery of the meaning of personality. Under the light of critical examination the touted discovery is found to be but the coining of a new phrase in which to express a very ancient idea.

This foreword is perhaps necessary to guard the reader from presuming that the writer is to make great claims of originality and novelty for Bowne, though we have known none other in this generation for whom we would have made them so willingly. That Bowne owed much to those who had gone before him should be gladly conceded. No one would have been more ready to acknowledge the debt than Bowne himself. He received much undoubtedly from Lotze, though he was never the faint shadow of Lotze that some would make him. Lotze was weak in his metaphysics and in metaphysics Bowne was strong. Lotze's system lacked grounding and Bowne was conscious of the fundamental nature of this lack. This may have led him to incur the charge of ingratitude toward Lotze. To suffer the misunderstanding was certainly more noble than to point to fatal discrepancies in one to whom he felt so deep a debt of obligation. Bowne's debt to Kant and others can be acknowledged without in any way invalidating his independence.

The rarest and most valuable of gifts in philosophy is after all not originality but clearness. If one were asked the dis-

tinguishing feature of Bowne's work it should very likely be answered, clearness. When viewed from this standpoint, the real quality of Bowne is perceived. He is then seen, we believe, to be in the great succession of world philosophers. Because of this quality of clearness Bowne was a forerunner in many positions towards which the world of modern thought is more slowly making its way.

We have come in modern thinking to look askance at the immoderate claims of the Spencerian formulæ. This doubt is not now the possession of the religious alone, it is now admitted by both philosophy and science. We are able in the more serious after thought to see that we were beguiled into the notion that description is identical with explanation, a fallacy which is the fertile resort of every blameworthy schoolboy. It is Bergson who compares the Spencerian doctrine of evolution with the child who cuts up the puzzle picture in order to have the illusion that in putting it together again he has created it. Now that it is so commonly pointed out we have no difficulty in seeing it. We now wonder at our uncritical prepossessions, and are amazed at the singular thrall which, like the belief in witchcraft of other days, once held us. But when young Bowne ran full tilt against this fallacy opposition to it was scientific anathema. Even the theologian had made haste to agree lest "the smell of fire should be found upon his garment." The more logical thinking which has come with time, save where the clay gods of materialism are still thoughtlessly worshiped, is a rare testimony to the foresight which sprang from intellectual clearness.

Take likewise the growth of the pragmatic test, which may reasonably be claimed as the distinctive element in American philosophy. This phase of thought is generally connected with the work of William James. It is no detraction from James to call attention to the fact that the distinction of Bowne's philosophy from that of the idealists with whom he is most frequently classed, lay just in his insistence upon the pragmatic test for truth in both philosophy and religion. In the publication of these views Bowne possessed the priority. Will it be offensive to call attention still further to the fact that Bowne did a larger work, in that he not

only laid down a method for judging truth but also accompanied it with an appropriate metaphysics? When, then, claim is made for pragmatism as the distinctively American philosophy, it is but fair to include Bowne as a pragmatist.

Present-day science has been awakened from something akin to slumber by the new-old doctrine of relativity. Whether Einstein succeeds in winning the acknowledgment of science is beside the point. Relativity is in the air. The truths of relativity were clearly seen and recognized by Bowne, as they had been by philosophers before him, in his doctrines of time and space. In other words he did not permit the dominant materialistic and scientific obsession to close his eyes to the facts. In that day he set forth the relative nature of space and time in such a way that it accords with the present demands of science and of life.

There are many indications of a popular return of interest in the study of personality. There are some indications of such a revival on the part of philosophy. This revival must eventually be seen as something more than a passing egotism. It is a demand to know the nature and meaning of selfhood. Whatever else may be true, nothing else can be quite so important to the welfare and happiness of humanity. Into this widening stream of interest has run the confluent of Bowne's thought. There can be no doubt of the reality of the place which his thinking has already taken, nor of the significance which his thought will bear for the future of that movement. The true recognition of the place of personalistic thinking has not yet come. We are still possessed by the deadly materialism which insists that the inconsequential is the real. Psychology maunderingly boasts the distinction of having done away with the soul. But light is on the horizon and there is promise of a better dawn. The morning star of this greater humanism was Borden Parker Bowne.

Ralph Tyler Flewelling.

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The Empirical Factor in Bowne's Thinking

If I were to give a general estimate of my loved and revered teacher, Doctor Bowne, I should have to repeat much that I printed in this Review in July, 1910. Instead of repeating, let me endeavor to answer a single question: What seems to me now, after the lapse of more than a third of a century since I sat in his lecture room, to be the most certainly true and important contribution that he made to the mental habits and the mental furniture of us his students?

One's answer to such a question will reflect, of course, one's response, during the intervening years, to our rapidly changing world and to recent types of thought. Bowne's views were formed at a period so different from 1922 that, startling as the statement may be, it is literally true that he did not and could not conceive of most of the critical problems that are characteristic of to-day. Of course it is possible to generalize issues, and to say, with truth, that in one form or another the old questions persistently recur in human experience; yet there is change as well as permanence in the issues. In a growing world we start from different data; we are moved by different interests; our tools are different, and our tests also change. If, then, Bowne's definition of problems, his methods, and his solutions are somewhat out of joint with our own reflection, this is but an instance of the universal dynamics of thought in a changing social world. A generation hence the critical thought of to-day will have become equally remote from the students who will then be finding their own way in their own world.

Thus it is that our *systems* "have their day . . . and cease to be." This is true of the greater as well as of the lesser luminaries in the philosophical firmament. Yet all through the history of philosophy, factors of permanent value, "broken lights" of the inclusive truth, are embedded in the successive systems. The part of Bowne's thinking that seems to live on in the greatest vigor in our minds to-day is the empirical rather than the dialectic or speculative factor. And the particular empirical content that looms most significantly in the retrospect is the observable

facts of religious and moral life to which he insistently called attention. He turned multitudes of minds away from religious, theological, and metaphysical conventionalities toward certain of the living, dynamic realities of experience. In spite of his strong liking for dialectic, in spite of the tendency of many to estimate him in terms of a system, I believe that we are nearer the truth, and nearer his own conception of himself, if we remember him most for the eagerness and the pointedness with which he reverted to primary data.

Who among his students and readers can have failed to be impressed by his almost constant warnings against "merely verbal thinking," the "fallacy of the universal," "logomachies" or "logic-chopping," and "taking the order of thought for the order of reality"? He who never tired of dialectical contest nevertheless made "the field of life and action" his supreme court of appeal as against "the arid wastes of formal logic."

In the words last quoted there is reflected a second persistent tendency, namely, the ethical valuation of all experience. If, now, we contemplate these two habits together—the empirical and the valuational—we shall be able to see that he was working upon, or at least toward, certain of the problems that have taken acute forms among us since his own thinking reached its maturity. If he did not enter the field of the psychology of religion in any technical manner, he was unquestionably moving toward it. If his psychology was restricted to structural concepts, and was one-sidedly a psychology of knowledge in the logical sense, nevertheless his emphasis upon "life and action" implied a correlative functional point of view. If he never fully appreciated what one may call the historical inevitableness of pragmatism, yet he himself helped prepare the way for it! Finally, if he did not apprehend the depth of the social factor in mind, morals, and religion, nevertheless his metaphysics of immanence and his own faith in a loving and lovable God—these two taken together make for hospitality to a thoroughgoing recognition of the social in its primordialness and its ultimateness.

This may not be evident to one who approaches Bowne's mind through his metaphysics. But then metaphysics was to

him not the main thing, but rather a sort of police force with which to defend the life and the liberties that he prized. Turn to his *Principles of Ethics* and you shall see that he does not intend to deduce the moral life from a theory, but theory from moral life. Note that he consciously endeavors to unite "the intuitive and the experience school of ethics." His affinity with utilitarianism is unmistakably close, and he comes as near to an evolutionary view as to assert that duty is not completely determinate because what is good has to be found out in part by the historical process.

Or turn to his writings that deal with the Christian life. What gems of practical wisdom they are! And they are gems, not because they are deductions from his metaphysics, not because they are compacted systems, but because they are so simply and directly objective. "We must fall back on good sense, that general sense of reality and soundness without which the moral life becomes a series of snares and loses itself in silliness and fanaticism. We must point out that the essence of religion lies in the filial spirit, in the desire to serve and please God; and then we must point out that our all-inclusive religious duty is to offer up the daily life pervaded and sanctified by the filial spirit, as our spiritual service and worship of God" (*The Christian Life*, New York, 1899, p. 106).

He was probably quite aware of the fundamentally empirical quality of his own primary procedures. His dialectic was consciously secondary and defensive—one might say disinfecting. It did not profess to discover or demonstrate the real, but only to remove obstacles from the real and from the perception of it as real. We are to find and know reality by action and interaction; by giving play to our sense of need; by contemplating historical developments, and judging values; by revising thought and conduct and trying again.

That he did not *develop* this view of experience, but left it for the most part in the background of his reasonings, is to be accounted for, no doubt, by the thought-situations that confronted him through most of his career. On the one hand, he beheld the rule of dogmatic and muddy notions of evolution and of natural

law, with an almost faddish agnosticism as prime minister. On the other hand, the ecclesiastical forces were mostly under bondage to traditionalism reinforced by another muddy metaphysics. His calling was to help clear up the confusion. This he did in part by his metaphysical "reworking of concepts," but also in important part by direct appeal to experience.

GEORGE A. COE.

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BOWNE VS. DETERMINISM AND PANTHEISM

I first met Professor Bowne at the gathering of the alumni of our common alma mater, New York University, the year that I graduated there (1881), when he was back to celebrate the tenth anniversary of his own graduation. He was then about to issue his *Metaphysics*. Later, at Yale, I read the work with President Porter and formed a high opinion of the philosophical ability of its author, an opinion which was strengthened by the reading as they appeared of each of his subsequent books. My last meeting with Dr. Bowne was in May, 1908, when, at the close of a notable course of lectures which he delivered at the Yale Divinity School, he was for twenty-four hours my guest. After spending a delightful afternoon together, and, at dinner at my house, meeting the other members of the staff of the Yale department of philosophy, Dr. Bowne gave a most illuminating and inspiring address before the Yale Philosophical Club on the outlook in philosophy. He then spent the night at my house, and the following forenoon we took a long walk together to the top of East Rock. We had much delightful conversation, and I was deeply impressed by his simple, open, and engaging personality. I can well understand the charm which intimate personal intercourse with him must have had for those privileged to enjoy it.

Philosophical labels, party catchwords, "schools," evidently had little attraction for Bowne, and great names did not awe him. He had profound reverence for truth and eagerly and fearlessly sought it, unintimidated by such lions in his path. While generously appreciative of the labors of others, he had to think through the great philosophical issues for himself. In this sense he was a decidedly original and independent thinker who had a clearly thought-out philosophy of his own. This gave his discussions freshness and effectiveness, made them thought-provoking, and gave them great weight with thoughtful readers.

While evidently widely read and accurately versed in the literature of philosophy, Bowne showed little of the mere scholar's or historian's delight in the subject. What supremely fascinated and interested him were the fundamental, the essential, the vital issues involved. Even in his detailed discussions of Kant and Spencer he instinctively fastens attention almost entirely upon these issues.

All Dr. Bowne's writing is characterized by directness and great clearness. There is nothing involved or misty. It is never necessary to read a sentence twice to get its meaning. His style resembles that of the best French and the older English rather than that of the German masters of philosophy. Indeed, his style is so lucid that one is almost tempted to say that, at times, the incautious reader is in danger of being carried by it, without realizing the fact, across chasms that require careful bridging.

I have read all of Professor Bowne's books, many of them several times, and am glad of this opportunity to acknowledge my personal indebtedness to them for much stimulus, help, and enrichment. His philosophical system has well been named "Personalism," and its essential features are too well understood to require statement. There are, however, two aspects of his teaching which seem to me of such especial significance and such enduring value that I cannot resist alluding to them in spite of the limits to which I am restricted.

In the first place, I would call attention to the significance of the personalism, which he expounds and defends, for a sound epistemology. No better test of a philosophical system or doc-

trine can be found than to demand of it a tenable theory of knowledge, or to demand that it be shown to be consistent with such a tenable theory. No philosophy but a sound personalistic philosophy can meet that test. Dr. Bowne has done an important service to sound thinking by making this clear. I know of no philosopher who has so ably and so persistently insisted upon the impossibility of basing a theory of knowledge on any necessitarian system, materialistic or pantheistic, any system, that is, that robs the finite person of essential freedom. Bowne never tires of insisting that proper rationality is possible only to free agents, persons, and that on the plane of freedom alone truth and error first acquire significance. There are passages in practically every one of his books that ought to be regarded as classical on this point. The effective use that he makes of this position is admirably illustrated in his criticism of Spencer (cf. *Theory of Thought and Knowledge,* p. 240; *Kant and Spencer,* p. 270f.).

Secondly, I would call attention to the great value and significance of personalism as a defense against pantheism (and, of course, against materialism). Personalism, insisting as it does upon the self-determining activity (freedom) and the ontological otherness of the human personality as respects the Absolute on the one hand and other finite persons on the other hand, furnishes an impregnable bulwark against pantheism. Undermine finite personality, as personalism conceives it, and you open the dyke that lets in the pantheistic flood that turns creation into "a vast dead sea occupied by God alone." Here it is that Bowne's form of personalism diverges sharply from the numerically monistic personalism, or absolute idealism, of so many of his eminent contemporaries, that of the late Professor Royce, for example. The inevitable and destructive consequence of such pantheism is vividly portrayed by Bowne in many passages (cf. *Theism,* p. 216).

Other features of Dr. Bowne's system that are profoundly significant might be mentioned did space permit. It goes without saying that a philosophy that bases itself, as Bowne's does, upon the incontestable and immediately known facts of human selfhood, accurately analyzed, furnishes clarifying insights into many perplexing metaphysical problems, and furnishes the soundest possible

basis for ethics, pedagogy, and civil society, and that it alone can give an account of the relation of the human self to the divine self which does not imperil either and upon which religion may securely rest.

GEORGE M. DUNCAN.

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PROFESSOR BOWNE'S SERVICE TO PHILOSOPHICAL INSTRUCTION

Nearly a quarter of a century ago, while reviewing for the Philosophical Review the second edition of the *Metaphysics* of Borden P. Bowne, I made the following remarks:

"The general plan of Professor Bowne's work seems to me admirable, although as the discussion progresses beyond the realm of purely physical conceptions, that plan is not worked out so completely as one would wish. Metaphysics is conceived as a working-over of the notions. The interpretation of reality which arises in popular thought upon its first reflection is taken as the starting point, and changes are made only gradually, when the inadequacy of principles first assumed has been shown. It results from this that by the time the student has gained insight into the emptiness of the lower category, his mind has already supplied the higher category involved. Moreover, the higher category arises with such vividness and strength that no violence is done to the mind's healthy instinct for reality. The method facilitates philosophical insight, and avoids that feeling of general illusion which seems fated to attend the reading of discussions like those of Berkeley. Again, the relation of metaphysical study to science is more apparent in a work like this than in one which follows more closely the plan of either Kant or Hegel. As a student, I found that the works of Lotze and Bowne threw much light for me upon the principles and conceptions of science, and then upon Kant and Hegel; and while teaching I have seen many students to whom Professor Bowne's *Metaphysics* first opened clearly the portals of philosophy. Perhaps the Hegelian movement of thought will prove in the end too strong for Lotze and his followers. Neither Lotze nor Bowne exhibits sufficient strength in the higher

reaches of philosophical reflection. But in leading the student's insight up to the point where those higher discussions become significant, I know of no book superior to Bowne's *Metaphysics*. And even in regard to the general result views like those of Professor Bowne form an important and significant protest against the adequacy of the current Hegelianism."

Reflecting upon these comments in the light of the intervening years, I seem to note three changes. First, my experience with dozens of maturing students has made me more and more appreciative of the service which Professor Bowne's writings were adapted to render them. Secondly, his own scholarly insight became more adequate as the years advanced, or at any rate came nearer to meeting my own needs. Thirdly, my experience with philosophical debate and with the drift of recent controversy has made me more vividly conscious of the worth of a mediating position like his, with its strong dash of Aristotelianism, as contrasted with the Simon-pure brand of Hegelianism. As marking a stage in the development of these changes, I may cite a passage from my review of *Kant and Spencer* prepared for the same journal some ten years ago:

"The present reviewer has been accustomed to regard Professor Bowne's writings as useful, especially throughout the middle reaches of a student's philosophical education, but as less effective in developing and sustaining the highest insights. The *Kant and Spencer* probably does not succeed in removing entirely the measure of adverse criticism that might seem to be implied in such an estimate, but it modifies the estimate to such a degree as to advance by several stages Professor Bowne's philosophical reputation."

Somewhat later in the same review I said concerning the treatment of Spencer: "It appeals to me as the most serviceable assemblage of fair and analytical criticism of Spencer's position which we possess. Few studies could be more fruitful for the student at a certain stage of progress than the perusal of these three volumes of Spencer, checked at every step by reference to Bowne's destructive criticism."

Subsequent use of this book with classes of senior and gradu-

ate students has amply vindicated the judgment here expressed. Other volumes, like *Personalism* and the *Theory of Thought and Knowledge,* have had a similar breadth of appeal and a similar power to lead on into the higher realms of reflective thought. And the upshot of it is to challenge our high regard for this thinker, who not only led the scholarly reflection of his own great denomination, but also greatly facilitated the passage into higher philosophy for hundreds and probably thousands of students of all types of thought.

E. L. Hinman.

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Borden P. Bowne

My knowledge of Dr. Bowne is based upon the reading of practically all his books, attendance for several years at his lectures at the Grove City Summer School, and personal conversation and correspondence. I would sum up my impressions and appreciation of him as follows:

I. Dr. Bowne was a remarkably clear and keen and strong thinker in the field of philosophy. This is a field in which such clearness is often conspicuously absent and its presence a rare virtue. Many books on the subject give the impression that they are a mixture of mist and mud and one wonders what they are all about and even wonders whether their authors themselves ever knew. They fulfill the definition of a metaphysician as "a blind man looking on a dark night for a black cat that isn't there!" No reader of Dr. Bowne would ever think that he was such a blind man looking for such a dark and non-existent object. Right or wrong, he is at least always understandable and ordinarily is clear as sunlight. He sees things steadily and sees them whole. His pages appear to be sharp photographs of reality. His idealistic monism was worked out into a consistent system in which all the parts hung together and presented an aspect of striking convincing truth and rationality. While reading his expositions of it one could not help feeling that he was under the spell of a mind that could make idealism look more nearly reasonable and right than any other system of thought.

II. Dr. Bowne's crystalline thinking expressed itself in his philosophical and literary style, which is wonderfully clear and beautiful. He wrote as he thought, in straight lines and sharp outlines and in picturesque form and illustration and beauty. He had a remarkable gift of stating abstract subtle metaphysical matters in simple and yet lucid terms, and his pages are singularly free from the technical language and lingo of the professional philosopher that makes philosophy such a jungle to many readers. His style is original and gets out of the beaten track into fresh pastures. He had a gift for coining pregnant phrases and new turns of expression. Epigrams sparkle on his pages like dew on the morning grass. No other philosophical writer known to me equals him in this point. Keen wit and kindly humor also flash out on his pages like the play of summer lightning. And he wielded a sharp and scintillating rapier of sarcasm with which he could expose a fallacy or puncture a bubble of conceit with fatal effect; sometimes he was tempted to use this dangerous gift with undue severity. Perhaps it was partly due to this that other philosophical writers did not always give him that recognition to which he was entitled. His pages are the most brilliant philosophical writing of our day and will long remain as a difficult standard and model for others to imitate.

III. The writer's personal recollections of Dr. Bowne are a precious treasury in his memory. In his public lectures he was remarkably successful in popularizing metaphysics so that the common people heard him gladly. He could expound these abstract matters in the language of the street, illuminate them with apt illustrations, and kindle them with the sparkle and shimmer of humor, so that every listener kept alive and alert. He was the soul of kindness and courtesy, and when wearied after a lecture would gladly remain to continue conversation with any who lingered for explanation on certain points. His beautiful Christian character and spirit shone out through all his ways and words, and he was literally a living gospel. The writer was indebted to him for help, not only from his books, but also from personal conversation and correspondence, and he was pleased to read the manuscript of my book, *The World a Spiritual System,* and kindly to

commend it. He was a rare spirit, and now that he is gone many will feel that we shall not see his like again.

JAMES H. SNOWDEN.

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FROM BELOW UPWARD, OR VICE VERSA?

I am glad to have the opportunity of expressing my personal indebtedness to Professor Bowne and my admiration of his work in philosophy. I have found his work successful and inspiring in all the wide circle of philosophical thought. From Metaphysics and the Theory of Knowledge to Ethics and Psychology and to other subjects connected with philosophy I have followed him and found him to be a safe guide and a sure thinker. His incisive criticisms of theories he opposed were as remarkable as his lucid exposition of the views he advocated. If I were writing an estimate of his work I might have something to say in criticism of some of his views. Here I wish to dwell on one aspect of his manifold activity. I wish to point out how he insisted on the right of each philosophical department to insist on using its own concepts. Mathematics had its own sphere and its own technical language. Physics brought problems not to be solved by mathematics. Chemistry was distinct from physics, and biology, while using all that could be learned from mathematics, physics, and chemistry, has its distinctive problem. So also with psychology and ethics. His drastic criticism of Herbert Spencer was, in the end, a demonstration of the impossibility of Spencer's main contention. Professor Bowne always insisted that you can never explain the higher from the lower, but always the lower from the higher. This may be made clear by a statement of its opposite from the article "Psychology," in Hastings's Encyclopædia of Religion and Ethics:

> In short, the hypothesis of the self as a vivifying force, though it undoubtedly gives a sense of comfort and satisfaction to many minds, is nevertheless useless. It is of no service whatever in a scientific sense, and that must be the final test in a science of psychology. Its acceptance cannot be advocated on this ground. The doctrine is really an inheritance

from Kant. The leading idea of his philosophic reconstruction of experience was the presentation not of one single all-important synthesis (Hume), but of a whole hierarchy of them, forming an easily exhaustible system. But Kant failed to draw the proper inferences from their idea, and from what success he achieved in applying it in detail. He failed especially to see that the data of experience and the forms which emerge from them must synthesize themselves *from below upward*, according to common laws. In the search for a source of synthesis he then looked upward instead of downward, and found the synthetic unity of apperception, the consciousness of "I think." The efficacy of that notion is nothing but synthesis itself, and so nothing was gained of the whole procedure.

From below upward—the issue is clear. His view is the very opposite of that maintained by Professor Bowne in all his works. We are familiar with this idea in the attempt to derive everything from Matter and Motion. We have read innumerable attempts to derive physics from mathematics, chemistry from physics, biology from chemistry, and so on. Biology has had to fight a fierce battle for the right to use its own concepts for the description and explanation of the phenomena of life. But the endeavor to derive the higher from the lower has been significantly reenforced by the movement known as psycho-analysis, by the endeavor to make instinct the guiding power of rational life, the manufacture of "complexes" to explain social life, and by the synthesis of sentiments to explain the foundations of character. To these tendencies the principles set forth by Professor Bowne are fundamentally opposed. He always lays stress on the activity of the self.

In organized knowledge the constructive mental activity is still more manifest. New knowledge is so far from passing from the object into our mind, that is, it is not given even in our perceptions themselves, but is constructed by us at great expense of time and labor (*Theory of Thought and Knowledge*, p. 86).

The causality of freedom means self-determination. This is a causality which looks to the future, and is not driven by the past. It is a causality which forms ideals and plans, and devotes itself to their realization. Instead of being shoved out of the past, it is self-moved into the future (p. 97).

Self-determination is a notion which can have no place in the "from below upward" theory.

We have seen that concepts without immediate experience are only

empty forms, and become real only as some actual experience furnishes them with real contents. Hence there is an element in self-knowledge beyond what the understanding can furnish. This is found in our living self-consciousness. We conceive some things but we not only conceive, we also live ourselves. This living, indeed, cannot be realized without the conception, but the conception is formal and empty without the living. In this sense intelligence must accept itself as a datum, and so not as something given from without, but as the self-recognition of itself by itself (*Personalism*, p. 288).

One quotation to show that Professor Bowne had always in view the *from below upward* view which is so prevalent to-day:

It was assumed as a matter of course that that which was temporarily first in psychological development was the truly real, or the material out of which all later developments were made. Accordingly, as the earlier phases of religion, like the earlier phases of all things, were pretty crude, it was supposed that these were the true originals and essential meaning of religion. Now all this has passed away. We have come to see that this historical study at best could give us only the order of temporal development, without deciding whether there was not some immanent law underlying the unfolding. We have equally come to see that no development is possible without assuming such a law, and that the true nature of a developing thing can be learned, not by looking at the crude beginnings, but only by studying the full unfolding of the finished product. If we would know what intelligence is, we consider it in its mighty works and not in its first blind gropings. So if we would know what religion is, we must consider it in its great historical manifestations, rather than in the dim imaginings of undeveloped man (*Personalism*, pp. 266–7).

JAMES IVERACH.

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THE BOWNEAN SMILE

Bowne's entire career was under my eye. In a way he was one of my boys. I helped to prepare him in mathematics and some other studies for New York University. I remember him by his smile, with which I became familiar in 1866, when he was a pupil, four years younger than myself, in my classes at Pennington Seminary. His face wore a look of perfect comprehension and something more, a purely intellectual smile as if he found some jubilee in thinking.

That same smile—enhanced, expanded, sublimated—shone from the chair of philosophy in Boston University during many masterful and momentous years. The mental luminosity behind it was like a system of indirect incandescent lighting, which inevitably made Professor Bowne's class-room a place of clear seeing and comprehension, the throne-room of intelligibility. His students say his smile in the class-room had at times a caustic cutting edge.

Daniel Curry called Bowne "the greatest metaphysician of this age, perhaps of any age, greatest because clearest." Without regarding Dr. Curry as a specially competent appraiser of the philosophers of the ages, it is certainly true that Bowne's preeminence was largely due to his superior clearness in realms where clarity and convincingness are difficult, in which he excelled Professor William James, who showed signs of being sensitively aware of his near-by formidable rival. Borrowing an expression which Bowne used in another connection, it may be said that James' "intellectual implements were less thoroughly sterilized" than Bowne's. The fascinating and brilliant Harvard professor's lenses were sometimes misted by unphilosophic emotions steaming up from sub-intellectual depths. In the lingo of to-day, Bowne was less temperamental. The atmosphere of his mind was cooler and nearer akin to pure mathematics and exact science than to poetry and sentiment. This made for absolute philosophic and metaphysical clearness.

Because of this, many others besides his students resorted to Bowne with their difficulties. Many came from afar to sit at his feet. A Yale graduate desired to enter the Methodist ministry, but thought he could not accept some of our doctrines. After failing to get sufficient light in two theological schools he sought Bowne, who quickly cleared the Yale man's way by showing him that those doctrines as he had conceived them were not Methodistic, had no proper place in our theology, but were rooted in and belonged to the Calvinistic system of belief. This young minister was only one of a multitude.

The friendly relations of Harvard with Boston University, which visibly culminated last year in the conferring of LL.D.

on President Murlin, have not been disturbed by occasional rivalries in philosophy, metaphysics, or other departments. That Harvard's Law School could ever have wandered off, lecturers and students, to Boston University, might be counted among improbabilities. Yet even impossibilities have a habit of happening. That a Methodist preacher from America should sit with a committee of the House of Lords considering in secret session whether to recommend that the ancient coronation oath be modified at one point for the coronation of Edward VII, and, after listening to the committee's discussion, should express his views on the subject, being requested to give his opinion, and should then see the Lords decide, by coincidence, in accordance with his advice, that the oath be not modified—that is well-nigh incredible, but in this amazing world the improbable is often the likeliest thing to happen. And this happened.

The New York East Conference was familiar with the Bownean smile during thirty-two years. Non-participant in Conference business and discussion, his principal contribution to its sessions was the honor of his unobtrusive presence and his inimitable smile, which became noticeable on occasions.

In 1887, when Bishop Hurst called the name of Borden P. Bowne, his Presiding Elder, B. M. Adams, responded: "What! Is that great metaphysician on my district? Well, I don't know much about him; haven't seen much of him; met him on train one day; asked him if he was enjoying religion; said he was; I thought that was saying a good deal for a metaphysician. I guess he's all right, Bishop. Nothing against him." When Professor Bowne, arriving next day, was told of this, his smiling comment was, "By *faith* the Elders obtained a good report."

Bowne's smile was seen at its best, shining with purest ray serene, when, years later, the peace of the New York East Conference was invaded by a rash outsider striding in to prefer charges of un-orthodoxy against the ablest defender of our faith at its foundations. A tyro tackling the master mind of Methodism, whippet barking at a great Saint Bernard! The charges were characterized by what President Eliot of Harvard calls "a frugality of intellectuality." It was ludicrous, but the Confer-

once, with forbearing courtesy, kept a grave face, and appointed a trial committee to hear the charges and report; gave the case full right of way to beat its brains out against a stone wall. The committee in several sessions listened to all the accuser had to say, and then the fifteen men, without conferring or leaving their seats, cast fifteen votes for absolute acquittal.

During the hearing Bowne's countenance was a study. Over all shone the familiar smile, entirely benign, yet whether it was tinged with more of compassion or more of irony, and whether what I thought I saw was really on the face or only in my imagination, this deponent saith not. It resembled the smile of Professor Santayana of Harvard as described by S. K. Wilson: "It demanded no reciprocity, did not angle for response, was not susceptible of diminution by confronting bovine incomprehension. It was Jovian, Olympian, fed from within by its own spiritual light."

It was while the great teacher, in answer to the charges, was declaring explicitly and fully, with deep and solemn joy, his utterly orthodox faith, that the smile I knew from his boyhood shone with supreme radiance. For the New York East Conference that was the crowning moment of Borden P. Bowne's membership in it.

With lofty intelligence and lowly self-abnegating spirit he lived his pure beneficent life until April 1, 1910, when Heaven granted him the felicity of ceasing at once to work and live. From lecture room to couch he passed and was not, for God took him.

Did the smile linger on his face afterward, or did the freed spirit carry it up to meet the approving smile of his Lord? It seemed fit to be immortal.

William V. Kelley.

[Dr. Kelley needs no introduction to the readers of the Methodist Review, of which he was the distinguished editor for twenty-seven years.]

The Published Works of Borden P. Bowne

1. *The Philosophy of Herbert Spencer,* 1874. Although referred to in later life by Professor Bowne himself as "a youthful book which I published many years ago, when there was not

much fear of the proprieties before my eyes," it has maintained itself almost down to the present as one of the most thorough and decisive, as well as clearest and raciest, criticisms of the Spencerian philosophy.

2. *Studies in Theism,* 1879. Professor Bowne used to say that from the purely literary point of view he regarded this as the best book he had written.

3. *Metaphysics: A Study in First Principles,* 1882. Bowne's *magnum opus,* a comprehensive work of extraordinary insight and power, in which he expounded what he then called his "objective idealism."

4. *Introduction to Psychological Theory,* 1886. A searching criticism of the "new psychology."

5. *The Philosophy of Theism,* 1887. A more systematic and compact work than *Studies in Theism.*

6. *The Principles of Ethics,* 1892. This book is regarded by some as Bowne's most valuable work. He here exposes with relentless rigor the inadequacy of the ethical theories of the past, insists on the necessity of uniting the intuitive and experience schools, and finds the aim of conduct not in abstract virtue but in fullness and richness of life.

7. *The Theory of Thought and Knowledge,* 1897. A revision and expansion of the epistemological material that had appeared in the earlier work on *Metaphysics.*

8. *Metaphysics,* 1898. This work completes the revision, begun in the preceding volume, of the *Metaphysics* of 1882. Bowne here characterizes his system as "transcendental empiricism."

9. *The Christian Revelation,* 1898. A booklet.

10. *The Christian Life,* 1899. A booklet.

11. *The Atonement,* 1900. This booklet and the two preceding companion volumes attracted wide attention and were by some regarded as heretical. Professor William James referred to them as "wonderfully able rationalistic booklets."

12. *Theism,* 1902. A revision and expansion of *The Philosophy of Theism.* We have here as compact and masterful a presentation of the theistic argument as is anywhere to be found.

13. *The Immanence of God,* 1905. An application of Bowne's philosophy to some of the problems of religion. Its main thesis is expressed in the statement that "the undivineness of the natural and the unnaturalness of the divine is the great heresy of popular thought respecting religion."

14. *Personalism,* 1908. This title expresses better than either "objective idealism" or "transcendental empiricism" the characteristic and distinctive element in Bowne's philosophy. "I am," he said toward the close of his life, "a Personalist, the first of the clan in any thorough-going sense." As evidence of Bowne's extraordinary mastery of the subject matter and terminology of philosophy it may be noted that the six lectures in "Personalism" were dictated to a stenographer in six sittings of about two hours each. The dictations were, of course, later revised, but the revision did not materially alter either the substance or final form of the book.

15. *Studies in Christianity,* 1909. A series of essays on religious subjects, including the three on *The Christian Revelation, The Christian Life,* and *The Atonement,* previously published.

16. *The Essence of Religion,* 1910. A series of sermons edited by Mrs. Bowne and published shortly after Professor Bowne's death.

17. *Kant and Spencer:* A Critical Exposition, 1912. This work is made up of class-room lectures which Bowne had dictated to a stenographer but which he had not revised for publication. The revision was made by Mrs. Bowne, assisted by two or three former students.

It might be added that at the time of his death Professor Bowne was about to publish a work under the title, *The Present Status of Faith.* The essays that were to be included in the volume had all except one been written and had appeared in various magazines. The last one, which was to be the first in the book, was most of it dictated to a stenographer the day before his death. But the volume has not been published.

ALBERT C. KNUDSON.

Albert Cornelius Knudson, Ph.D., D.D., formerly Professor of Hebrew and Old Testament Exegesis in the Boston University School of Theology.

has recently been transferred to the chair of Systematic Theology in the same institution.

Professor Bowne and the Methodist Review

No name has been more closely associated with the Methodist Review for the last forty-seven years than that of Borden Parker Bowne. The following Index is given:

In 1875, pp. 97, 415, there appeared two very able articles on his first book, *The Philosophy of Herbert Spencer*, by Professor Martin, of the University of the City of New York, from which institution Dr. Bowne graduated in 1871.

The following contributed articles by Professor Bowne have appeared in the Review:

Some Objections to Theism. 1879, p. 224.

Ethics of Evolution. (A drastic criticism of Herbert Spencer's *Data of Ethics*). 1880, p. 430.

The Significance of the Body for Mental Action. 1886, p. 262.

Explanation—A Logical Study. 1888, p. 649.

Philosophical Idealism. 1889, p. 395.

Evolution *and* Evolution. 1893, p. 681.

Some Popular Mistakes Respecting Evolution. 1893, p. 849.

The Natural and Supernatural. 1895, p. 9.

The Speculative Significance of Freedom. 1895, p. 681.

Ethical Legislation by the Church. 1896, p. 370.

Aberrant Moralism. 1900, p. 247.

Mr. Spencer's Philosophy. 1904, p. 513.

Morals and Life. 1909, p. 708.

A Letter from Borden Parker Bowne. 1910, p. 619.

Jesus or Christ? 1910, p. 177.

The Supremacy of Christ. 1910, p. 881.

Appreciations of Dr. Bowne and his philosophy have appeared in contributed articles as follows:

J. I. Bartholomew: The Ethical Value of Bowne's Idealism. 1898, p. 543.

George Albert Coe: Borden Parker Bowne. 1910, p, 513.

Ralph T. Flewelling: Bergson, Ward, and Eucken, in Their Relation to Bowne. 1914, p. 374.

Besides the extended discussion on his first published book, mentioned above, the following notices of his works have appeared in the Review: *Studies in Theism.* 1879, p. 775. *Principles of Ethics.* 1892, p. 994. *Theory of Thought and Knowledge.* 1896, p. 934. *The Christian Revelation.* 1898, p. 998. *Metaphysics.* 1899, p. 332. *The Christian Life.* 1899, p. 1016. *The Essence of Religion.* 1911, p. 325.

THE ORTHODOXY OF BOWNE

Collated by the Editor

In the spring of 1904 at the session of the New York East Conference of the Methodist Episcopal Church, of which Doctor Bowne was a member, charges of heretical teaching were brought against him by a member of another Annual Conference. These charges were wholly based on passages taken from several of his published works. He was charged with teaching:

1. Doctrines which are contrary to the Articles of Religion of the Methodist Episcopal Church.

2. Doctrines which are contrary to the established standards of doctrine of the Methodist Episcopal Church.

First Specification. He denies the Trinitarian conception of the Deity and also the moral attributes of the Deity as set forth in the first and fourth Articles of Religion of the Methodist Episcopal Church.

(This specification was followed by extended quotations from Bowne's *Metaphysics* and *Philosophy of Theism.*)

Second Specification. His teaching on miracles is such as to weaken if not destroy faith in large portions of the Old and New Testaments. His views on the inspiration of Scripture are contrary to the teachings of the Scriptures themselves, contrary to article five of the Articles of Religion of the Methodist Episcopal Church, and tend to destroy faith in the authority of the Bible in matters of faith and practice.

(Quotations from Bowne's booklet on *The Christian Revelation.*)

Third Specification. He denies the Doctrine of the Atonement as set forth in the second and twentieth Articles of Religion of the Methodist Episcopal Church and as taught by our established standards of doctrine.

(Quotations from Bowne's booklet on *The Atonement.*)

Fourth Specification. He teaches such views of the divine government and of the future of souls as to destroy the force of

Christ's teaching about the future punishment of the wicked and the future reward of the righteous.

(Quotations from *The Atonement* and *Metaphysics.*)

Fifth Specification. He teaches views on the subject of Sin and Salvation, on Repentance, Justification, Regeneration, and Assurance of Salvation through the Witness of the Spirit that do not represent the views of the Methodist Episcopal Church as expressed in our standard works of theology.

(Quotations from *The Christian Life* and the *Philosophy of Theism.*)

The Conference session was held in Simpson Church, Brooklyn, N. Y., under the presidency of Bishop Cyrus D. Foss, April 6–12, 1904. The Select Number appointed to represent the Conference in the trial was made up of fifteen of the most distinguished names in that body, many of them outstanding leaders in the church at large. Here is the list: J. E. Adams, D. W. Couch, John Rippere, Francis B. Upham, Herbert Welch, J. O. Wilson, A. H. Wyatt, Francis L. Strickland, George Preston Mains, C. H. Buck, S. O. Curtice, David G. Downey, Charles L. Goodell, John Wesley Johnston, William V. Kelley. The Rev. Dr. Frank Mason North was appointed to represent the bishop in presidency at the trial. Dr. James Monroe Buckley appeared as counsel for the defendant. The prosecution was represented by A. C. Eggleston, B. F. Kidder, and Arthur W. Byrt, by appointment, whose function was chiefly to secure for the complainant, who was a member of another Annual Conference, his full legal rights at the trial.

Of those who took part in the proceedings the following names are now recorded in the Roll of the Dead: James O. Wilson, Albert H. Wyatt, Charles H. Buck, Borden P. Bowne, Arthur W. Byrt, Asahel C. Eggleston, David W. Couch, James Monroe Buckley, John Rippere. Surely these crowned members of the church triumphant must now wonder, as they meet in that unclouded light, at the folly of this petty warfare of the church militant in which they were compelled to take part.

The extracts from the testimony of Professor Bowne collated in this article are very fragmentary and, of course, cannot be con-

sidered as a complete Confession of Faith. Perhaps for that the best source would be Bowne's *Essence of Religion,* a volume of sermons. But these fragments will possibly furnish a slight glimpse into the workings of his mind on religious questions in their relation to speculative thought.

It is not possible in the space at our disposal to give the very lengthy quotations from the works of Bowne which were submitted as evidence of his heresy. Nor is it necessary, for these very able speculations in the philosophic realm have nothing more to do with the concrete values of religious faith than the theory of logarithms with the Declaration of Independence. It would be quite as proper to accuse the author of a textbook on arithmetic with heresy because he nowhere tries to show how three can equal one.

The First Specification

After the alleged evidence against him had been presented Professor Bowne took the stand.

Mr. Chairman and Brethren: I am astonished with a great astonishment to find these things brought forward as proofs of a Unitarian view. They really have no more connection with the specific doctrine of the Trinity than they have with the binomial theorem, or the Roosevelt administrative policy of the Panama Canal. Those propositions would prove me guilty of stealing horses just as quickly as they prove me guilty of Unitarianism. I simply cannot make any reply whatever to these first pages. I can make no reply because there is absolutely no occasion. I was arguing in a general way some points in epistemology, etc. And as I go along, I make these statements with as utter innocence of any thought or bearing on the Trinity as could possibly be. That I must simply rule out.

In the next place, a statement is made here as to the relation of the world to God. I say the world is neither in nor out of God in a spatial sense, and that God is neither in nor out of the world in a spatial sense. That is, God is not a great circumference with the world inside of him. Nor is God a spatial circumference here with the world outside of him in picture form. In thinking in these regions, thought carries us at once beyond the regions of spatial picturing. The world depends unpicturably upon the divine power. We do not think of the thoughts of the mind inside of the mind in the spatial sense. Thoughts are not in the mind spatially. Neither are they out of the mind spatially. But thoughts are in consciousness. We think and we know that we think. That's the end of it. The world is not in God spatially, and God is not in the world spatially.

A. C. Eggleston: Unpicturably means unreality?

Professor Bowne: What do *you* think?

A. C. Eggleston: I want *your* meaning.

Professor Bowne: If any one will read this kind of thing, he must read it in thought terms, and if any one will read it he must read it at his own risk.

A. C. Eggleston: It is merely a question of clearing yourself.

Professor Bowne: I do not believe that it has ever before been misunderstood. I should say that unpicturable does not mean unreal.

G. P. Mains: When writing these matters did you have any thought of the Trinity and the moral attributes of Deity?

Professor Bowne: Not in the slightest.

G. P. Mains: In other words, you were not engaged in theological questions?

Professor Bowne: Not in the least.

J. W. Johnston: When you were writing, had you in your mind certain theories, and were you not trying to convert these theories and offer us something that would give standing ground?

Professor Bowne: Technical questions of theology were not in my mind at all. . . . I was trying to straighten out our fundamental theology and theistic thinking. You know we have had a great atheistic gust in the generation just passed. Those are the questions in debate in the generation just over, all of which I saw and part of which I was. . . . It goes away back to the pre-Socratic times, etc. Not the slightest theological bearing is discussed here. . . . In my writing, I take up a doctrine and throw myself into it. I am not setting forth my own view. The matter does not seem to call for any further statement. The final word is given here.

J. M. Buckley: I think you ought to comment upon each one of these several statements.

Professor Bowne: There *is* a Trinitarian argument. I am a Trinitarian of the Trinitarians. I published a sermon in Zion's Herald on the Incarnation, in which I set forth that our Lord had existed before his incarnation. That sermon was published not very long ago. I am a Trinitarian of the Trinitarians. So I set out to make my view as essentially Trinitarian. But you must not assume that this is a work on the general philosophy of Theism. It was not a work that intended to deal with it. It was not. . . . All this argument, which was meant as Trinitarian, and which is Trinitarian, is brought here as proof that I am a Unitarian. . . .

In my *Metaphysics* I have set forth at length the relation of the finite spirit to the divine, to God. And there I have with all my might sought to maintain a sufficient separateness of the finite spirit as over against God to make provision for another life. A point on which I have always been most strenuous. This particular point here had not the slightest bearing on this matter.

J. M. Buckley: Into this question we have no cause to enter. Kindly explain wherein you are distinguishing from pantheism in this proposition.

Professor Bowne: As to pantheism, the essential distinction between pantheism and the idealistic Theism which I hold is found in the freedom and self-hood of mind. Now, we have this measure of self-hood, this measure of self-direction whereby we are constituted persons with the power of self-control, to some extent, constituted moral persons, subjects of a moral government. That is not pantheism. And that is my view. . . . As to this other question, all that that statement means is that by way of speculation we should not get very far into the nature of God.

The Second Specification

Probably the longest time in the trial was consumed in consideration of Professor Bowne's attitude on the Doctrine of Sacred Scripture. The complainant could not understand the pedagogic methods of the accused. Bowne's book on *The Christian Revelation*, like many of the others of his works, was not an expression of his own full faith, but an effort to help troubled minds to find a road to faith. He therefore deals not with confessional maximums of belief, but with the essential minimums of faith. He is concerned with saving to the modern mind the fundamentals of Christian truth. But he would not mean by "Fundamentals" what is now being propagated by some fossil survivors of seventeenth century Protestant scholasticism and who are trying to load up the Christian consciousness with a lot of extra-confessional stuff.

After many extended quotations from his works had been made and interpreted by the complainant, Professor Bowne continued his testimony.

Mr. Chairman: It hardly seems worth while to take up your time. You know very well that these biblical questions have been burning questions of late years. There has been a great deal of uncertainty in popular thought, especially among educated people, graduates from our high schools and colleges, and those who have been familiar with the literature there, and when I wrote this book, or these books rather, I meant to meet difficulties which are in the minds of those persons. Philosophy is not everybody's fad, and so biblical discussion is not everybody's fad; and this is so in the religious use of the Bible and biblical questions. There is many an old saint whose reading is "The Lord is my Shepherd, I shall not want," and there is a religious use and a great use of the Bible by a great majority of people. But then there are these other questions which belong to scholarship and which, in the long run, are very important. In the confused condition of things it has seemed to me

very desirable to reach some point of view which would serve as a kind of *modus vivendi*, and so I have raised the question, What is the central thing in Revelation? and I have said it is the revelation of God. It tells us what God is, what he means, what his relation to us is, what is his purpose concerning us, what he is going to do, and what the meaning of life is. Now I consider we get through Revelation certain ideas which I call the "Christian Revelation," the essential thing, and I believed it was important to fix our thought upon these central things in order that we might have the great value of Revelation. For, really when we take the book from many a point of view, and look around for specific treatises in speculative theology, it does not seem that we have much of value, and when you look upon it as a Revelation of God we see the significance of it. We as Christians are living in the light and power of certain great Christian conceptions which are here, have been here, are believed here, and will be here as long as the world endures. . . . If we hold these central ideas we are Christians. I think you will admit that I affirm nothing here. I affirm nothing as to the composition of the Pentateuch or the Second Isaiah. A great many scholars at least agree concerning the Pentateuchal question; that we find something originally written by Moses, but also redactions and additions. Let that turn out as it may, they still have the Christian idea. Or "The Second Isaiah." They still have the Christian idea. Now these are questions for expert scholars. I do not claim the ability to decide them, and I know very well that many cannot; they are questions for expert scholars, and will be decided by expert scholarship, and nothing can be settled by hue and cry. Those must be settled by scholars, and we must be perfectly assured that, in the long run, the truth will make its way—*truth will make its way.* In the meantime, we fall back on the great essential ideas of God, what he is, what he means, and we live in those ideas, and we rule our lives by them. It is a *modus vivendi* which I conceived, and to secure such, I wrote the book.

Now concerning page 65: "However we insist on the presence of mythical and unhistorial matter in the Bible, it has not prevented God's highest revelation of himself. . . . All we can insist upon is, that the record, the legend, the myth, if there be such, shall not obscure the purpose of the whole, the Revelation of God."

My thought is that the revelation of God is the great central thing. There are persons who say it is a myth and unhistorical matter; and I say, well, suppose that is so? nevertheless, it does not obscure the great thing, the great revelation of God; the important ideas concerning God, what he is, what he means, these come to us along the lines of revelations in the Scriptures.

Dr. Buckley: The complainant in this matter has mutilated the passage and withheld from the church and the committee a very remarkable passage which runs in the other direction. I will read from the book and request the committee to compare what I read with what is presented in the charges: "However we insist on the presence of mythical and unhistorical matter in the Bible, it has not prevented God's highest

revelation of himself. This is the treasure which the vessel of Scripture, however earthen, demonstrably contains. What the Christian thinker should maintain is the divine presence and guidance in the rational movement as a whole. He need not concern himself about details whether for better or for worse." Why that was omitted in the affirmative proposition concerning nature or revelation I do not know, but that was omitted.

Professor Bowne: Now with regard to the remarks on pages 79 and 80. I think that there is no question that the Jews spoke of the supernatural in a way that showed that God was the agent in all things, and they referred things to God without reference to a secondary, intermediate causation. The Lord said this, the Lord said that, etc., in which case they may have been entirely correct in the standard of causality. In other words, had we seen anything that looked divine, it would have looked as the plague of locusts looked, or like the plague of grasshoppers in Kansas now. The locusts flew very much like as they do in the west. This does not seem like a divine power in the matter. As I said in the book, suppose an Armada should be sent on the coast of Palestine, and one of the old prophets had described it, he would have described it in the form of a divine standard: "The Lord sent out his lightnings and he blew upon them and they were scattered," etc., etc. But if you had been there, and had seen just such a blow and a scattering you would have believed that the Lord directed them and not angels flying about and raising a wind. That is all that means.

Now, with regard to this other passage: "When we come to the distinctively miraculous, to that which breaks with the natural order and reveals the presence of a supernatural power, we may still look for some of the familiar natural continuities. Miracles which break with all law would be nothing intelligible." While we believe in a good deal that is supernatural without affirming that it is miraculous, we believe in the divine presence in our lives, but we do not mean by that that we have angels or anything of that kind coming and directing us. But we believe that our times are in God's hands. And so our lives go on, and we still believe we are in God's hands. There would be a supernatural guidance without anything miraculous grating with the laws of life and psychology. I believe that all the processes of nature are supernatural. They obey the divine will and are carried on with the ever-living will in which we live, and move, and have our being. I do not think everything is miraculous. On the contrary, there are other ways of doing things.

But, suppose we come now to the distinctly miraculous. How think of it? It would be no more divine than the outgoings of the world; no more dependent upon God than the sparrow which does not fall without the Father. What is the meaning? Why, it would be necessary to attract sense-bound minds who would otherwise be immersed so that they might know God as theirs.

A. C. Eggleston: Do you believe that?

Professor Bowne: I am a crass supernaturalist.

Dr. Buckley: Speak of the Resurrection of Christ.

Professor Bowne: "Miracles which break with all law would be

nothing intelligible." That sentence as it stands is not very clear. It means this: that when God works miracles, still there is a great body of law and that, connecting the miracle with these other things through that body of law, there is no break. Suppose God wrought a miracle and enlightened a common person. We can imagine a distinct break. Take Saint Paul's case. Law was such and held in such a way that God did not make Paul a new being without some reference to the old body. When he wanted to work a miracle he worked for us. God might have performed the same miracle in the mind of Peter and James as in the mind of Paul. The miracle was wrought on the foundation of law, and Paul was able then to go on with all that back-lying amount of law and nature and developing into something which, without a miracle, James or Peter could never have reached.

A Voice: Do you apply that to the Resurrection of Christ?

Professor Bowne: I believe in the Resurrection of Christ. I believe in it.

A. C. Eggleston: You say: "With this view you can dispense with everything else." What does that "everything else" convey? Is it a general feeling that whatever was said—

Professor Bowne: Of course the language must be applied to the subject under discussion. If we are able to hold the Christian view concerning God and man; and if we are Christians and have that, we are Christians. We can let everything else go that need be. It must apply to a great many persons. Many are not sure of this or that. But I say if you can hold on to God and Christ and to the view of the relation of God to us, with the Christian view of what God is, and the meaning of life and destiny, leave out other things.

A. W. Byrt: Let other things go.

Professor Bowne: It is unessential for Christianity. I do not hold that in order to be a Christian one must believe that the ax swam.

D. G. Downey: (Quoting.) "When we consider it as a dogmatic treatise in abstract speculative theology, or as a text-book in ethics, or as anything but a revelation of God, it is easy to doubt whether it has any special and abiding religious value." The Professor does not intend to teach that the Bible is not a good text-book in ethics?

Professor Bowne: It is a question that we shall put first. It used to be a good way on works apologetic to begin with the supreme difference in Bible teachings in ethics. There were deep and profound essentials found in the sacred books of the East. And the answer was always then, People have to rummage about among other sacred books to find something as good. They made a good talk about the Golden Rule. They said they could not find anything like that anywhere, and they rummaged about in the works of Confucius and pre-Christian writings, and there were a lot of books and a lot of talk, but I have said the important thing is the Doctrine of God, and out of that comes the very important theological teaching. But the central thing is the revelation of God. Dr. Harris' book in which he makes the whole discussion of revelation, turns on the title, *The Self-Revelation of God.*

That is the new form which Apologetics has taken on with all those whose writings command much attention now. The central thing is God! There is a very excellent little book, now out of print, entitled *The Chief End of Revelation*, much better than recent works. In this the especial emphasis is the revelation of God. All the ethics and theologies are important. I do not think with regard to abstract theology that that thought leads into the ground, but I remember this, that there was a theology which taught that in God there was one essence, two processions, three persons, four relations, five notions, and a circumincession.[1]

Dr. Kidder: In the passage referred to, pages 41 and 42, as a quotation you say: "This conception of a dictated book has always ruled popular theological thought, and for manifold reasons. The notion of a revelation through history, through the moral life of a community, through the insight of godly men, is comparatively difficult and uncertain." Do you give these two as the only interpretation of inspiration of God's revelation to man as recorded in the Scriptures or out of the Scriptures? Do you mean that the revelation through history, through the moral life of the community, comparatively uncertain though it be, is the better revelation or the more accurate revelation of God?

Professor Bowne: I think that is the way revelation has been made. Revelation has been made in that way, and that the Bible has not come through such dictation. There may be passages, here and there, where it says, "The Word of the Lord came to me."

Dr. Kidder: Then the conception of a dictated book you rule out?

Professor Bowne: I lay that aside.

Dr. Kidder: Then we have no other alternative except this, "through the moral life of a community, through the insight of godly men." If that is the only other alternative, does your conception of the Bible mean that God is still making a progressive revelation of himself with equal authority by which he made it through Isaiah, Paul, and John? You say there is a middle ground that is not defined. In other words, as Bishop Foss said, referring to Dr. Horton's lectures at Yale, does God still reveal himself to us in precisely the same manner as he did to Isaiah and Paul? Or did those men have the inspiration of the Holy Spirit of God revealing himself to them, so that they spake with authoritative utterance?

Professor Bowne: It would depend altogether upon the contents of the revelation and the cogency with which they appealed to Christian thought. As a matter of fact the Christian Church has agreed that we have received a revelation through those men which outranks the revelation in any other way. If anyone should start up with a revelation that was distinctly contradictory to the revelations which came through those men, we should think this new revelation was a mistake. At the same time it is also perfectly clear that the subjects which they had, have been brought out in their meaning in the light and life of the church, as the Spirit was promised to lead us into Truth. The early Christian Church

[1] The reciprocal existence in each other of the three persons of the Trinity.—*Webster*.

accepted the germ, had no such clear ideas as we have. I say nothing at all about it, but there is a question whether Saint Paul himself had as clear a conception of what was meant as we have now. We cannot separate the authority of the Bible from the authority of the church and the authority of the Christian Conference [consciousness?] that would set up one as independent of the other. This question of authority is something which can never be settled except in practise. To attempt to discuss authority in an abstract way, and get it drawn out in logical formulæ, always ends in confusion. Precisely the same thing you have in the general question of certainty. How do I know that I am saved? The next thing is to plunge into the very depth of uncertainty. I fall back upon the use of our faculties, and reach such certainty as experience gives. And so with regard to the Bible and religious certainty in general. There is a great blunder that the churches largely make. First, we have churches resting on the authority of the church. It is a perfectly easy thing to explode. Then we have the Protestant Church with the authority of the Bible, and it is perfectly easy to take that abstract thought and make it uncertain. We have the authority of the church and the Bible, the authority of the religious community, all the work of God, including great conflicts, vital functions, but there is no possibility of separation. I do not believe, for instance, that any church would long consent to accept statements in the Bible which were agreed upon as distinctly contradictory to reason and conscience. On the other hand, I do not believe that reason and conscience would very long support themselves without the use of the Bible. I do not think that either one of them would support themselves without the Christian community in which the Christian life were going on.

Dr. Kidder: The point has not been quite reached. We will set aside the "dictated" conception of the book, and we accept the manifestation of God's presence to the human mind and heart in spiritual relationship now. But Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,"[2] and Paul said, "All inspiration, given of God, is profitable . . . for reproof," etc. . . . In another place, "Holy men of God spake as they were moved by the Holy Ghost." The point is this. The church at large has held that through the writing contained in the Scriptures there is a special concentration of light touching man's relationship to God that does not come with equal authority through any inspiration that a man may receive directly from and now apart from those sources. And in these statements here there does not seem to me to be any necessary acknowledgment of that fact, although there would not be any necessary denial of it. And I would like an interpretation, whether this "insight of godly men" is equally authoritative as that of the prophets.

Professor Bowne: One cannot say everything at once. I have said elsewhere that this knowledge of God, which I have spoken of as of

[2] It is rather singular that no one at the trial called attention to this mistranslation of John 5. 39. What Jesus did say was "Ye search the Scriptures," etc. In other words, our Lord condemned the Jews for going to a Book to find life, instead of coming to the Person of whom the Book testifies.—Editor.

exceeding value, a great source of light and inspiration, "the light of all our day"—that this comes to us along the line of God's revelation to man through his Son. If any modern prophet arises I should be willing to listen to what his revelation might be, and probably discount it.

A. C. Eggleston: Where do you make a difference or distinction between the "insight of godly men" and "man's invention"?

Professor Bowne: Insight is one thing, and invention is another. . . . Revelation leads to insight.

A. C. Eggleston: How did Moses come upon that wonderful characterization of God, "long-suffering, full of compassion, and that will not acquit the guilty." Did he get that from his insight?

Professor Bowne: God gave him the insight. That is the way I should put it. I suppose he had the insight that God was there.

A. C. Eggleston: I suppose that too. But now about this "inerrancy of the Bible." "And thus it appears how barren and practically irrelevant is the abstract question as to the inerrancy of the Bible" (page 57). How does that come in there? "The doctrine is of no practical interest."

Professor Bowne: Well, it is not. Let me talk about that for the moment. I am speaking of the "absolute inerrancy of the Bible," the technical inerrancy, such absoluteness of statement as forbids the notion of mistake. . . . For instance, the inscription on the Cross in several forms; there is a high probability that one was not exactly so. Then you have thousands of different readings in the manuscripts, and it is plain that there cannot be absolute equal inspiration in everything. The great thing is to obtain its general trustworthiness. One says, "If you admit inerrancy at all, how can you be sure of anything?" I say, that is an abstract question which does not admit of answer and which doesn't need any.

Dr. Buckley: I would ask, Dr. Bowne, whether you believe that the revelations in the Bible have come with abiding power and definiteness in the world's thought and life, only along the line of God's revelation of himself and God's providence.

Professor Bowne: All this I steadfastly believe.

Dr. Buckley: I am asking whether he believes certain things here; I would like to find out whether he believes these things. Do you believe that when you compare Christianity with outlying religions we feel its measure of superiority?

Professor Bowne: All this I steadfastly believe.

Dr. Buckley: When we compare it with the revelation of nature, etc.

Professor Bowne: All this I steadfastly believe.

Third Specification

The charge as to heresy on the doctrine of the Atonement was wholly based on extracts from Professor Bowne's little book, *The Atonement,* in which he criticizes substitionary, commercial and governmental theories as being based on excessive literalism

in exegesis. Whether or not any specific theory of the Atonement is definitely set forth in our Methodist standards is very doubtful. But on the fact of the Atonement Methodism stands firm and so does Professor Bowne, as will be seen in his testimony which is here given.

Professor Bowne: Our wheels drag heavily. My purpose in writing this booklet was as in writing the other. However clear theologically that may be in itself there is certainly a great deal of misunderstanding among many thoughtful young people who are trying to consider this question on the basis of their good sense, and view of right and wrong, etc. I had a letter from a woman in Washington which was an attack on the doctrine of the atonement as a rational doctrine. She set forth all the difficulties that were in her mind. I refer to that as an illustration of the kind of cases that I meet very often—young people in colleges especially. And it was to help them, not to instruct theologians, that I wrote it.

Now, first of all, as I think I have said here, I have declared the Christian Church has always held that the great work of divine grace has been wrought for the salvation of men. "God so loved the world that he gave his only begotten Son." "The Son of Man came not to be ministered unto . . . but to give himself a ransom for many." I could give you many quotations. I believe most emphatically, without any reservation of any kind, in the great redemption wrought by our Lord. And, as I have said here in another passage, in my thought there is nothing beside. The great work of grace has been wrought. The Father gave the Son for the salvation of men. That is what I consider to be the fact of the atonement. There is nothing which demands theorizing. It is the expression of the divine love for the blessing and the salvation of men. Up to this point we have a fact. But then the rational nature always insists upon rationalizing, systematizing its views, and of course that demands thought. Now, out of that come the various theories of the atonement. The church has always held to the fact. It always will. The fact given up, there would be nothing distinctively Christian, nothing left worth preaching. The incarnation for the purpose of atonement to mankind is the very gist and evidence of Christianity. But then as to the theories. Now you know what very crude theories were held at an early date. The mind of the race went into eclipse brought about by having heathen notions thrown upon the Christian mind; there were a great multitude of these which were pagan notions. The Christian thought remained in that condition and then they began to rationalize in theory, and from that time it has gone on down to the present day and we have had a great many theories, and we have still many now. Dr. Miley in his book on the *Atonement* quotes somewhere one who says, "There are thirteen theories of the atonement." But Dr. Miley thinks that some of these do not so differ as to be separated. And the end is not yet. What have these men been trying to do? To form a theory of the atonement. These theories of the theologians have been in the highest

degree unsatisfactory, and I have sought in a fashion to say things, not to give an entirely new interpretation but an interpretation of the atonement which is in entire harmony with the Scriptures, more in harmony with the present type of Christian thought, with all the enlightenment there has come to it in the illumination of the Spirit and of experience, more in harmony than the theories which have hitherto obtained among us. And a good many of the Bible students find what I do not find. There is not an entirely satisfactory theory. The work of grace is set forth in a variety of ways in the temple service and Roman law. Paul gives no consistent view. He says a good many things all of which are significant and of value, but we have not a perfect system in the Scriptures and not in theology. Neither have we in our Methodist teaching. Our Methodist teaching was originally somewhat a satisfaction view. It remains a modified satisfaction view in the Southern Methodist Church still. In our own church it has gone over somewhat to the governmental view, set forth by Dr. Miley, but that by no means commands the acceptance of all the members of the church.

Dr. Couch: Do you urge the governmental view?

Professor Bowne: I reject anything which needs to be carried forward. It was carried forward from the things behind it, but we are compelled to go on.

Dr. Couch: "That God might be justified, and become the justifier of him that believeth."

Professor Bowne: All these expressions I accept. It is a matter of interpretation of what these things mean. I myself use the Scripture terminology with great freedom. I have no difficulty with using such a hymn as "There is a fountain filled with blood." I can sing it with great zeal, but after you have said that, how do you interpret it? It is an adumbration with a great meaning behind it. We try to get the meaning into the minds of men. I do accept and use the language of the Scriptures. It has never occurred to me to find the least difficulty in them. I do not butt against analogy. I am after meanings.

Now it is said that I have spoken against "satisfaction." That term—satisfaction. We have a satisfaction and a substitution theory, and when I speak of satisfaction it is not satisfaction I am speaking of. I am speaking practically of that doctrine of penal substitution, *penal* satisfaction, which our church rejects. And when I say, "It is a satisfaction that does not satisfy," it means that. If that view were true, perfectly true, exactly correct, then it would follow that since the work of Christ all for whom Christ died would be necessarily free from the consequences of sin. The Calvinists always drew that conclusion, and the Calvinistic Universalists always draw that.

Now, I use the term satisfaction with regard to that theory. Dr. Miley draws himself that conclusion, and makes it one reason for setting aside that view. And I found him drawing precisely the same conclusion, and I say a great many things, unfortunately expressed perhaps, that we are having a satisfaction that does not satisfy, and an expiation that does not expiate, because we are left to bear the visible consequences of

our evil doings, and that leads to the suspicion that on this view some of the unseen consequences may come around to us.

We are setting forth simply the logic of the doctrine. Various views are given and finally we must interpret this work of God and his grace in accordance with our ethical ideas. We cannot interpret it satisfactorily on the forensic plane.

Fourth and Fifth Specifications

On these final charges much less time was taken in the trial and Dr. Bowne was called upon for but little testimony. This seems to us somewhat unfortunate, for questions of Christian life and experience have a pragmatic worth far exceeding dogmatic opinions.

But the Select Number were crowded for time. As is often the case, many moments had been consumed with technical discussions as to procedure. And then they had to give a reasonable range of time for the final arguments of the complainant and Doctor Buckley.

Here is a short statement as to the defendant's views on future punishment. Evidently Professor Bowne was wholly in harmony with the desire of God to save all men, *if they would let him.*

Professor Bowne: The only force of this charge is that I am a Universalist. I am not. I would like to be if I could, but I am not.

Dr. Couch: Would you like to be?

Professor Bowne: Only in this sense; I should like to believe that it was God's purpose finally to bring all souls into obedience unto himself. I should like to have that faith if I could. I am not a Universalist. As to these remarks about Metaphysics and the light, I have said simply that, left to Metaphysical reasoning, we should not get very far concerning the future of the soul. That is all. Any positive conviction we have depends on our moral nature or some word of revelation.

Dr. Buckley: I ask him whether he believes that there will be any probation after death, for a person thoroughly instructed in the gospel of Christ in this world?

Professor Bowne: I do not know of any such thing, and I should feel perfectly unjustified in telling any one, "You shall have another chance."

The Verdict

After two hours of interesting argument by the prosecution and the defense, the full Select Number of Fifteen being present,

votes by ballot were taken on each of the Five Specifications. The result in each case was the same: Sustained, none; not sustained, fifteen.

The verdict of the Committee was expressed as follows:

The Select Number, to whom were referred the charges against Borden P. Bowne for "disseminating doctrines contrary to the Articles of Religion and our Standards of doctrine," report:

That all the evidence and testimony offered by complainant and defendant in this case have been received and carefully considered, and that counsel for each has had ample opportunity for the presentation of arguments.

That the Select Number, by unanimous vote taken by ballot, find and decide that of the five specifications none are sustained, and that the charges are not sustained.

(Signed.) Frank Mason North, Chairman.
Wm. H. Burgwin, Assistant Secretary.

THE PICTURE OF PASTOR X

ARTHUR W. HEWITT
Plainfield, Vt.

THE gloaming fell on Drew Forest. My lecture was over in the school of the prophets. Dr. Edwin L. Earp said, "I should like to hear you speak on this theme: What are the necessary qualifications of a rural pastor?" Instantly I recognized the most significant of all themes touching the country church. Wentworth's *Algebra,* the yellow old book with warts on the cover, used to teach us that x stood for the unknown. Doubtless the ideal minister is still Pastor X. But the question raised that spring evening on the campus at Madison makes me want to imagine him—the pastor I should like to be. Let us think, then, on the only proposition that is of any importance at all to the "country church problem"—as it shouldn't be called: "What elements are necessary in a rural pastor? What qualities within him foreordain his success, the absence of which will doom his failure?"

In this article we shall consider those qualities which relate primarily to his office as preacher and pastor; in another those which relate more to his spirit and personality. I have already made it clear that the rural pastor needs to be a man of large intellect. He must also have:

1. *A wide variety of intellectual interests.* The rural pastorate must be long enough to develop policies covering many years, and the preacher must not be monotonous or narrowed to a few themes only. But length of pastorate is not the reason for demanding variety; it is not merely a question of the bottomless barrel. In the heart of the city are many churches, ten or fifty. Dr. Blossom is a poetical preacher and little else; no matter, out of all the city he gets a full house of his kind. Those who do not like it can go elsewhere. Dr. Firebrand of Theatre Row is very sensational. It does no harm—those who do not like it may go elsewhere. Dr. Psychologicus likes to preach on the Teleological Significance of our Subconscious Psychoses, and it is all right, out

of all the urban ant-hill he will have his audience. Dr. Ephemeron is strong on topics of the day, Dr. Antiquarian on history. It does not matter what predominates over the mind of any city pastor, he will always find enough of his kind to fill a church if he is in a city. What is still more important, the people who do not like his kind of preaching can surely find a place to go where they can be fed with what they can digest. But if the rural pastor who has solitary charge of the whole country-side should be narrow in his interests or have but a few themes or tones, he soon has a small and classified audience. The fatal thing about it is that the sheep of his pasture have no other green grass. The rural preacher must be able to minister to all varieties the human mind can take. He must be able to forage far afield from his own natural hobbies.

2. *Imagination* in large degree is necessary to the country pastor. Life is real, not academic, to folks who live close to nature and work with their hands. They do not care for abstract thinking. They may be as intellectual as their city brothers, probably would average to be more so, but the man who interests them in his preaching must put things with picturesque reality, vividly and concretely. Their own thinking is so. Hang your pictures on the walls of the soul and folks will look at them long after you are done speaking. Illustrative preaching is the first to grip, the last to be forgotten. When you were told that it was ninety-three million miles to the sun, you merely thought, "A long way—guess I won't go!" but you were astounded at such distance when you knew that an express train traveling day and night without stop would reach the earth to-night if it had started from the sun the day Elizabeth took the throne of England; that a babe with an arm long enough to reach the sun would die past eighty before he could feel the burn by nerve-transmission. Early in the war some one spoke of a billion dollars and it didn't mean much to us till we learned that there had not been a billion minutes since Christ was born. A minister told his congregation that the Christian population of the world was five hundred and fifty millions. They sat listless, imitating Homer. Then he made his facts alive and they listened. "Such an army of men marching single file past the door of the church, without rest day or night, would take

forty-two years to pass; if stood in single file out into space, they would reach 178,000 miles more than the distance from the earth to the moon."

"If your Honor wad but permit me," said old Edie Ochiltree to the Earl of Glenallan in *The Antiquary,* "auld Elspath's like some of the ancient ruined strengths and castles that ane sees amang the hills. There are mony parts of her mind that appear, as I may say, laid waste and decayed, but then there's parts that look the steever, and the stronger, and the grander, because they are rising just like fragments amang the ruins o' the rest. She's an awful woman." It was pure imaginative description.

Recently I had to speak at the funeral of Maria V. Duke, one hundred and two years old. To moralize on the length of her life would have been dull, but there was a fascination in thinking that when our aged friend was born, King George III was still to have three years on the throne of England. It was the year when Madison gave way to Monroe. Only four Presidents had ruled our country and not a President since Andrew Johnson was then born. There were only nineteen States in the Union, not one west of Indiana. Scott and Byron were in the height of their fame. Wordsworth, Campbell, Shelley, Southey, Coleridge, and De Quincey were in mid-career. John Keats had not published his first book, and Charles Kingsley was not born. Among the little eight-year-old boys of the day were Charles Darwin, Edgar Allan Poe, Oliver Wendell Holmes, Alfred Tennyson, William E. Gladstone, and Abraham Lincoln. Browning and Dickens were only five, Thackeray was six. Mrs. Duke was nine years old when Adams and Jefferson died; ten years old when the first railroad in America was laid; twenty-nine years old when the Mexican War broke out; and Napoleon had gone to Saint Helena only two years before she was born. So one finds imagination useful even at a funeral. You have only to watch your older audience while you are preaching in an illustrative manner to the children, to learn how imaginative presentation of truth grips the heart. It is especially true of rural people whose thinking is pictorial and concrete. Most of the words of Jesus which survive are of this kind. Jesus was a rural-minded minister.

3. The rural minister must have *power over primal emotions of man.* These are still not only dominant, but *evident* in rural life. Camouflage and artifice do not disguise them. Neighbors know their neighbors, and the pastor knows them all, the very heart. With endless variety of intellect and beauty of imagination one might preach, yet fail to move and grip and direct these forces of emotional power so that they result in acts of will. It is possible to be a highly entertaining rural preacher without rousing a passion for the kingdom of God and directing it into activity. The sharpest rebuke I ever received was given one Sunday morning by an old man who meant me a kindness. "I've been highly entertained this morning," he said. I forgave him, and later I buried him, but I never forgot him. There were no converts that morning. Preaching must not only start the machinery of rural thought and emotion till it runs like the engine of the automobile; the clutch must be thrown in, so that there may be goings. "Let us go against Philip" is the test of oratory.

4. The rural preacher must be *evangelistic.* There is no way to keep a country church alive without the evangelistic tone in the pulpit and the evangelistic spirit in personal interviews. So often I have seen it transform a rural church. When I was a boy on my father's farm I saw the outright conversion of a sinner past fifty years old because my student pastor, Edward Wells, asked me to covenant with him in prayer for the man, believing the promise, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

I was not twenty-two years old when in May in the first year of my pastorate in little Glover our Epworth League signed pledges, each person by persistent effort to seek to bring five persons to Christ within a year. There was no plan or thought about special evangelistic meetings. But in October of that year we had to begin a series which lasted for seven weeks. Strong sinners were transformed. There were twenty-nine adult accessions to the little church. On two successive Sundays I baptized as many as could stand at the chancel.

In Plainfield I gave out some cards entitled "Personal

Worker's Pledge," the legend whereon was this: "With God's help I will try my best to lead two unconverted persons to Christ in this present year. I will pray for them every day and will work for their conversion until it comes." If they cared to do so, I asked my people to write on the back of this card the names of those for whom they chose to be evangelists. This was to be in strict confidence, but it was done so that I might better know how to help them. I asked that no one choose to seek more than two souls (or three at most), so that there might be a perfectly definite effort. The pledges were signed and returned to me. There was no public announcement, no demonstration. The currents of prayer were rolling toward the great deep. It was in the midst of a political campaign, myself to be the elected candidate (by nomination from my own church), but we gave it no attention. The Almighty could manage that. Our citizenship was celestial. We were hounds of heaven on the trail. The house of God was crowded at the November communion. The altar rails were not long enough to hold one soul more than was baptized that morning. Seven times the altars were filled for the sacrament of the Lord's Supper. Vivid with reality were the words, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen."

5. Another need of the country pastor—you may laugh if you wish, I do not know how else to say it—is an almost hypnotic *power of psychological suggestion.* Some men have this to a remarkable degree. Modern advertising uses it with great skill. Some ideas are strangely vital. They grow like weeds. The mind is fertile soil to him who knows how to use it. We educate by direct suggestion what we can, but that is not what I mean here. Find the thought that is germinal. It may be one wholly incidental (so it seems, but you know better) to the main purpose. Drop it in some fertile cranny of the mind that another man would not have recognized at all. Subconsciously, in the night as dreams are made, it will grow and bear fruit. Lives can be made or marred by this power. Such vital thoughts, dropped inci-

dentally, have grown to bless me. One of them, in William Black's *Life of Goldsmith,* has taught me to look to my work, not to public opinion. "It is not what is written about books that makes their destiny, it is what is written in them." One weed-growing thought carelessly dropped by an elderly friend has maimed me, "And you know a man's friendships are formed before he is forty." Though it is years ere I shall be forty, when I meet a man who is past that age, I find myself confident that he will never receive me into intimate friendship. It is an unconscious barrier—it is foolish, I admit—but a weed-growing thought got caught in my soil—I wish it had been a better seed. The power of conversationally suggesting dominant thoughts is of great importance in the country. There are not so many distractions, amusements, varieties of brazen challenge to the attention as in the city. Country thoughts run deep, strong, unchecked. They ride like Jehu furiously onward. I have seen rural people absolutely obsessed. Sometimes it is by their neighbors. Sometimes it is by their fears. I knew a poor unbalanced fellow who thought each year that he had some new fatal disease. He once went to the physician, pulled off his shirt and asked the doctor to hunt for germs on his back. Vital evil thoughts had overgrown his sanity with nothing to counteract them.

Such power of suggestion requires great sympathy. Magnetize your man. Go into his soul with him. Throb with his thoughts. Lead him to your will. You will be surprised at your power. I was sent by the State Board of Education to reverse the policy of a very determined principal of a State School. I was the listener. With all sympathy I led him over the long trail of his talk. In sly moments when he did not know it, I got my plan before him in a wholly incidental way which I seemed to forget while emphasizing other things. At last he, seeming not to realize at all that I had suggested it, made the proposition as his own. I hesitated. He argued for it until he was convinced, then I consented, on behalf of the Board of Education, to allow him to introduce the policy I was sent to enforce. He thought it was his own.

Rural pastoral visits are sometimes long. If they have any

importance more than that of passing social pleasure, there are certain principles which should never be ignored.

1. *Do not often blame.* If you know a soul is guilty, lead him where he can feel the rebuke of God heavily as need be, but it is dangerous to assume to be the messenger of that rebuke. Above all things never assume that misfortune is a punishment of sin. Remember Jesus and the tower of Siloam. Remember Job. When he was in utter misery his friends thought, "Surely Job has sinned." God knew what they meant to do, so he sent a dream on purpose to restrain them, to make them stay at home and mind their own business. The voice of a terrible spirit had said, "Shall mortal man" (that is, shall you, Eliphaz) "be more just than God?"—more ready with condemnation? Like all hardened hearts, Eliphaz thought the sermon fitted somebody else, and ran to trouble Job with the very dream by which God tried to command him to keep his mouth shut. Let us almost never blame—I do not say never, for I have been guilty. There was a man whose re-enacted program was to be converted, to get wholly sanctified, to have the "latter rain," then live again in a "backslidden state." His wife did not enjoy religion—at least not his. But the time came when, torn with cancer and near the grave, she longed to find God. Her husband was selfishly coddling his own feelings in a "backslidden state." I tried every gentle means I could to bring him where he could comfort her. Finally I said to him, "This is the last time I shall ever ask you. I have tried to bring you to God, and you know the road. I have talked with you, I have prayed with you. Your wife is dying and wants to find God, and you will not help her; it is the wickedest thing I ever knew; if you let her die without helping her to God I shall believe you are a damned soul; I shall never invite you to God, I shall never pray for you again."

2. *Never minimize the sorrows* of another. A lecturer, Dr. Roland Grant, defended Job's wife somewhat in this way: If Job's wife had said, "O well, Job, cheer up! This isn't so bad as it might be. You might have had more boils," Job would have looked sourly over his topography and snarled, "Where?" When she said, "Poor Job! God is hard on you; there couldn't be one

more boil on your poor body!" then of course Job said, "O yes! right there under the elbow is room! See?" If Mrs. Job had said, "Job, be thankful for the blessings you have enjoyed, and think how much worse off you might be," Job might or might not have cursed God, but he would have been sorely tempted to curse Mrs. Job, after which he would have nursed his miseries in proud sulkiness. But Mrs. Job is wise in comfort. "Curse God and die!" she says. She paints Job's woe as unbearable, very well knowing that his whole soul will rally in defense of God's goodness and in patience with his lot. However it was with Job, anyone who goes to a person in affliction and tries to cheer him up by asking him to think how much worse things might be has said the worst thing he could say, except one—and that is, "Think how many people are so much worse off!" The afflicted will not receive the comfort, but he will spontaneously dislike the comforter, for he thinks him (in most cases rightly) unsympathetic. Suffer with your people to the deeps of grief. Never minimize their sorrows.

3. *Always encourage full self-expression,* whatever it be. It may be confession, it may be pouring out of sorrows, it may be just talk. Whatever it is, the place where we begin with any doctrine of ours is the place where self-expression ends in the other man. Try it earlier and your effort will be tossed back futile on the flood of his unburdening. These burdened hearts must unload. They must have their talk out in their Protestant confessional. Many a problem is solved in stating it. Many a grief is comforted in the telling. Many a man tells what a fine visit he had with his friend, but doesn't remember that himself did the talking. After full self-expression, if there is anything we should say, God will tell us, but the best comfort we give is given when we let some poor soul lay his burdens on us, just as we lay our sins on Jesus.

THE WASHINGTON CONFERENCE AND THE CHRISTIAN CHURCH

P. Whitwell Wilson
New York City

For those who believe that our Lord is appointed not only to save and to console the world, but to rule it with the rod of his mouth, there is in the Washington Conference and the situation which it has created a deep significance. It was the first international Conference of its kind to be held in the new world and the atmosphere differed much from the air which diplomatists had breathed hitherto at Vienna, Berlin, Paris, and London. The city itself was beautiful in a simpler way. Not one of its great buildings—not even the Executive Mansion—was called a palace. There was no opera house for a gala performance. The gold lace of the bureaucrat had become the black coat of the citizen. The only court function was a dignified banquet to the delegates at which the President and Mrs. Harding were hosts. The wheels of history were not clogged, as at Versailles, by etiquette and ceremonial. The facts were left in command of the symbols.

Here, too, one saw fulfilled the saying that there is nothing hid which shall not be revealed. The Conference negatived secrecy in international affairs. The statesmen of America were candid, not only among themselves but to their guests. They laid all their cards on the table. When they talked with the newspaper men of the United States, we—foreign correspondents from France, Japan, England, China, Italy—were invited to be present. We heard all that was said. And the result was that Secretary Hughes, having thus set an example of frankness, could insist that others also should disclose fully what was in their minds. It was not enough for him that some Power should demur to disarmament or whatever else was proposed. He called for the reason: "You say it can't be done—why do you say it?" From the open Bible this Baptist proceeded by a direct route to open covenants, openly

arrived at. Just as he claimed the right of full knowledge in religion for the layman, so he claimed that same right in diplomacy for the citizen. It was merely as a tradition that French was used in the debates. The treaties, like the Scriptures, were declared and translated in the vulgar tongue. The language in which the Bible is most widely read has become by an amazing destiny the language which is most generally understood by the nations. For Wiclif and Tyndale the Conference was a triumph.

It was with prayers that the Conference opened. At the solemn obsequies in the incomparable cemetery of Arlington, it was the President himself who invoked "Our Father, which art in heaven," and for the first time on this planet science, supposed to be godless, rendered his voice audible from the Atlantic to the Pacific Ocean. The very inventions of men praised the Almighty. It was an event which could not be dismissed as a mere form. That it startled some of the delegates was obvious, but they dared neither smile nor sneer. They might think it strange, out of place, emotional, old-fashioned. But it was sincere. It touched the hearts of millions. It had to be treated with respect. It struck a note, to challenge which would have been an unpardonable discord. After the wave of rationalism which has swept our civilization, the old sanction, accepted equally by Oliver Cromwell, by George Washington, and by monarchs on their thrones, was deliberately restored. And if God were Father, it followed that nations are brothers, a brotherhood either of David and Jonathan or of Cain and Abel. The choice lay no longer between peace and war, but between fraternity and fratricide. We might be foes, we might be friends, but we were all in the family.

Who was the man that uttered an asseveration so tremendous? Personally, the President is modest, gentle in demeanor, and wholly devoid of the assertive manner. But he is the head of a state, the wealthiest national unit to-day in the whole world. This was the circumstance that impressed the Japanese. They had landed on the Pacific Coast. Thence they had traveled for a whole week over continuous territory. They had seen a long succession of cities. They had noticed evidences of incalculable natural resources. And their journey had culminated in the pro-

nouncement that, over all this development as over their own, God is a Father, giving his children their daily bread. Where, perhaps, some of the delegates were merely annoyed, the Japanese were aroused. Here was Western civilization revealed in a new light. They had studied the German army. They had studied the British navy. They had reckoned up the uses of force on land and sea. But here was not force—here was faith, and faith was to the Japanese a new and untried factor. If they accepted it, the reason was largely because, as we have seen, good faith and entire frankness walked hand in hand.

When the Conference was first summoned, there was an idea in some quarters that we should see a struggle between nation and nation. There would be France combating the dark shadow of Germany and Japan resisting the United States over China. It was even anticipated by some prophets that Great Britain would be in collision with other countries over the reduction of her navy. To some extent there were these rivalries, but the real argument at Washington lay not between nation and nation. It was not the countries as such that clashed. It was two philosophies. The choice that had to be made was a choice between Faith and Force. On the one hand, there were those who thought with Longfellow's saga:

> Force rules the world still,
> Has ruled it, shall rule it;
> Meekness is weakness,
> Strength is triumphant,
> Over the whole earth
> Still is it Thor's-Day!

On the other hand, there were the others who had courage to act by the next stanza:

> Thou art a God, too,
> O Galilean!
> And thus singlehanded
> Unto the combat,
> Gauntlet or gospel
> Here I defy thee!

To the astonishment of the sophists, there was a gospel, a God's-spell, binding the deliberations of those, some of whom had

thought little of God's name. They found that they were of a Spirit that they knew not of.

Indeed, one realized how it might have been that even ten righteous men would have saved Sodom and Gomorrah. At Washington there were individuals who counted for so much. About Secretary Hughes everybody was struck with a radiance which meant more than optimism. He was there, not to hope great things but to do the things that are possible. Neither an optimist nor a pessimist, he was a meliorist—a man who, instead of creating a new world or condemning the old one, would be content to leave the world as it is, only better. His plan was to take the next step only, *but to take it*—not to stand still, because it is only the next step. In his presence it was impossible for men to mistrust one another. He ran the Conference precisely as a church or a Sunday school should be run. He believed the best in the delegates; he assumed the best—took it for granted. He was the anti-cynic. He went about doing and being good. He was a sensation and a success simply because, having been appointed a statesman, he remained a Christian. Even the doubts of Mr. Balfour were resolved into certainties on that point. He perceived at once the true metal.

For those who dispute the value of free churches in a free state, here after all is an object lesson. Everyone in Washington knew that the Quaker blood in Herbert Hoover and the Baptist blood in Secretary Hughes made a profound difference. Everyone also knew that there was in M. Briand, the prime minister of France, nothing lacking of eloquence, charm, force, except this spiritual background. He could argue, appeal, convince; all that he failed to do was to believe. Germany had made it too difficult. What Mr. Hughes uttered was the first word of Christianity. What M. Briand said was the last word of pure reason. He was courteous. He was logical. He was polite. But he was also skeptic. He would not trust himself—he dared not trust France—to walk on the water to a great reconciliation in Europe.

When the Conference met, there were two subjects on the agenda, Disarmament and the Far East. Of these, the Far East had precedence and it was indicated plainly that without a settle-

ment there, the United States could not agree to call off her shipbuilding program. But in the Continental Hall, where the galleries and the floor were crowded, it was apparent from the first that public opinion was thinking much less of Shantung and of the Open Door in China than of the plan to turn swords into plowshares and spears into pruning hooks. At the green baize tables Senator Borah had no seat, but the cheering showed that he had the people, even the Senate, behind him. The Japanese learned that this country wanted not war but a fair deal—this and nothing more. American Imperialism so called was found to be a myth. The argument that commerce must be promoted by arms was shattered. Even Judge Gary of the Steel Corporation declared for a reduction in what would have been the use of steel for armaments. With great foresight, he has concluded that throughout the world there is more and better business to be done in the building of bridges than in the building of battleships. Compared with the volume of needed reconstruction, the trade to be found in further destruction is a mere detail.

Hence, what happened was that the complicated questions of China and Yap were referred to Committees from the first and were handled with just the privacy needed for a friendly discussion and also with a persevering patience which was beyond all praise. On the other hand, the issue of Disarmament was made the subject of an immediate challenge. Mr. Hughes announced at the first of the plenary sessions his schedule of scrapped ships, and at the second such session Britain agreed. The action of Japan was here very interesting. For weeks she demurred to the Five-Five-Three proposal. It was not only or mainly that she wanted to save her latest battleship, the Mitzu. That was only a spectacular detail. What concerned Japan was the problem of naval bases across the Pacific. Between San Francisco and India, there are four stepping stones—Hawaii, Guam, the Philippines, and Singapore. Guam is unfortified as yet and hence the American fleets, which have only an effective battle radius of two thousand miles, cannot, from Hawaii as base, defend the Philippines, still less attack Japan or cut her off from China. If Guam were to be transformed into a base like Malta or Gibraltar, then the Ameri-

can fleets could be advanced to that station and in the event of war could strike their blow. Guam was thus the touchstone between a prospect of ultimate peace and war; perhaps, I should rather say, between a horizon of faith and a horizon of force. The Navy Department, regarding the strategy of the case, as was its duty, was fully aware of the immense importance of Guam. Mr. Hughes, however, agreed to abandon the right of fortifying the islands of the Pacific other than Hawaii. It was a decision as momentous as the Rush-Baget Agreement which left the Canadian frontier and the Great Lakes without a fort, a battleship, and a gun. It was a whole-hearted act of trust in the good intentions of the Japanese people. For Japan is left with an unchallengeable navy in her own waters and with the largest and best equipped army to back it, saving only the army of France. During the next thirty years Japan is, as it were, placed upon her honor. Without serious interference, she can play the straight game or she can play the crooked game. The hope and belief is that, in her own interests, she will maintain her diplomacy in close touch with that of the democratic peoples.

At this prospect Great Britain was, of course, much relieved. She had dreaded more deeply than she dared to confess the possibility of a conflict in the Far East in which the first blows would have been struck, not at the comparatively distant and well-protected United States of America but at the much nearer and much more vulnerable India and Australia. That there should be at least a breathing space was, indeed, something gained. It meant that India could continue to find herself, struggle to her feet, develop a common citizenship, evolve a Parliamentary system, railways, irrigation, schools, colleges, banks, hospitals, missions. It meant for China much the same. The needs of these two vast countries, if not identical, are at least very similar. And we soon found at Washington that the only real reply to Japanese aggression in China is China herself. As long as Chinese officials are corrupt, are ready to sell their country and its future to the highest bidder, squander the taxes and pilfer the loans, it is futile to fight for the integrity and independence of their territory. We were driven back to the old maxim that countries are governed

neither better nor worse than they deserve. The Chinaman, the Japanese, and the Indian are alike in this—that they cannot expect to have a better citizenship until they have better citizens. Their need is our need, namely, what is given to the world of wisdom and healing in Christ. The statesmen have done their part. They have kept the peace. But as the Roman Empire discovered, a peace imposed by power alone is not enough. It is the peace of man, not the peace of God. The Roman Empire declined and fell into indescribable chaos. Over the peace there must reign, if it is to last, the Prince of Peace. As the soldiers who contend against flesh and blood are withdrawn, their places must be taken by the soldiers who wear the panoply of God. The physician must fight disease. The engineer must defeat the desert and the drought and the famine. The teacher must conquer ignorance and prejudice and superstition. Women must raise their own sex from the dead. The Washington Conference will have succeeded or failed according as the Christian missionary reaps the rich results in a harvest of souls.

So much for the East; what about Europe? Apparently, the Conference here accomplished nothing. What Europe wanted was a settlement of her finances and disarmament on land. She got neither. Italy would have gone right ahead and made such proposals, but France was as yet unconvinced, and it was deemed best to make sure of a smaller cargo rather than to add to it and risk the ship. But about ideas there is always this quality—they permeate. The Conference may not have helped Europe, but it has certainly left Europe wishing. A deadly blow has been struck at the Devil's doctrine that wars are inevitable. Europe has been forced to look beyond her feuds to great continents where there are—in her sense—no wars at all. She has discovered that as a war-making and war-preparing civilization she is not the rule but the exception. She is literally less sensible than mid-Africa. In the march of progress she must sink from the van to the rear unless she disarms. France, with one soldier to forty citizens, cannot compete with Canada, where there is one soldier to two thousand citizens. It makes the difference between solvency and bankruptcy. Ten years ago European credit was the standard for

all credit. To-day that credit is often lower than the credit of Mexico.

No one realizes this more fully than Mr. Lloyd George. He also is a Free Churchman—in fact, a Baptist like Mr. Hughes. By descent both men are Welsh. To secure disarmament in Europe is Mr. Lloyd George's—indeed, the British nation's—one desire. It is not only submarines against which they argue. They want to belong to a continent as free of troops and guns as are North and South America. They want commerce, friendship, some of the joy of life, after all this horrible gloom. Hence, the meetings between the British prime minister and M. Briand, the French prime minister, and his successor, M. Poincaré. The parting of the ways is indeed momentous. It is not merely a France defended by Frenchmen that Europe has to deal with. It is a France defended also by Africans. It is the black man enrolled to fight the white man's battles. It is the Moor, the Algerian, the Tunisian, and the Negro, taught not the secrets of a more abundant life but the poisonous mysteries of a more abundant death. It is Christendom committing suicide at the hands of a hired Othello.

Unless there be disarmament on land, with guarantees for France in which she can feel confidence, it is hard to see how this chill prospect can be avoided. But if France could be reassured, she might be to-day the leader of Europe to a general recovery. And here it is impossible to ignore an element in the situation with which Protestantism throughout the world will find that it has to reckon. There is a new Pope in Rome. Obviously, he is the ablest, the most formidable Pope there elected for many centuries. And for a simple reason. He has realized that his church is now confronted, not by monarchies but by democracies and with democracies; therefore he proposes to come into contact. The ridiculous fiction that the Pontiff is a prisoner of the Vatican has already gone by the board. To the Catholics of the new world he has, moreover, tendered a frank apology for the refusal of the Conclave, when electing him, to await the arrival of the American cardinals. And over the world, so far as his flock extends, he has declared the old mediæval truce of God. Twenty-five nations are now represented at his Court, or double the number maintaining ambassa-

dors there before the war, and among those nations are Great Britain and Holland, whence came forth once upon a time the Pilgrim Fathers. It is assuredly a challenge to evangelical Christianity.

Regarded in the broad light of history, the aim of the Roman Catholic Church, namely, to keep the peace, however valuable it may be and however praiseworthy, can hardly be considered in itself sufficient. It was the pretensions of the Bishop of Rome which, after all, sundered the Catholic Church into East and West and these same pretensions stand in the way of the reunion of Christendom and even of cooperation within the one essential Faith. It is not enough, then, for the Pope to settle his quarrel with the King of Italy and the French Republic. If the forces of religion are to be mobilized for the preservation of peace throughout the world, the Roman Catholic must grip the hand of other Christians as if it were his own and must recognize that God fulfills himself in many ways. It is illogical that we who at so great a distance endeavor to follow the Christ, should tell the Germans and the French to cease from hating one another, if, within the Body of Christ, the members thereof are at war with one another over some political matter like endowments or the temporal power, or over some ecclesiastical matter like an apostolic succession. By this alone, says he, shall men know that ye are my disciples, when ye love one another.

For the price of peace as of liberty will be eternal vigilance. The scraps of paper have been duly inscribed, but only in the doings of each day are they to be interpreted. The open door declared for China, the equal facilities to be assured on her railways for the traders of all nations, the anathema pronounced on poison gas and the misuse of submarines and even the evacuation of Shantung, are pledges only to be fulfilled not by force but by faith. In the officials of various nations there will need to be an honest intention. It is not in the verbiage of treaties that civilization has ever failed, but in morale; and the fountain of such morale is not to be discovered in politics.

For the issue that is slowly emerging from this confusion is not any struggle between nation and nation, as organized by gov-

ernments. It is man, as man, and woman, as woman, that demands attention. There, at Washington, you saw the European of the new and the old world, the Frenchman, American, Englishman, Belgian, Canadian, Italian, sitting side by side with the Chinese, Japanese, and an Indian like Srinivasa Sastri. The Declaration of Independence announced racial equality for citizens of the United States. But it took three generations to realize that ideal to the extent of abolishing Negro slavery, and the question now is whether and to what extent we are to have racial equality for mankind. It must ultimately come, but how? The statesman cannot tell you. He can only feel his way dimly from point to point. But to the Christian the path ought to be plain. It is his privilege to answer that men and women will become more and more evidently of one family as they grow into the measure of the stature of the fullness of Christ. It is the animal in us that bites and devours; it is the ideals that unite. To feed and cherish the best that is in the citizenship of all nations, to eliminate the worst, and to administer a Saviour's pardon on the past, which is to us alone unpardonable, should be the mission of all who in these days profess and call themselves Christians.

LET THERE BE LIGHT

A Review of "Public Opinion and the Steel Strike"

James C. Baker
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The first volume on the Steel Strike,[1] issued by the Inter-Church Commission of Inquiry, has been universally recognized as a piece of investigation characterized by sanity, scientific thoroughness, and moral vision. Its facts have not been challenged. No answer has been made except that Judge Gary himself has announced a purpose to do away with the intolerable and inhuman long hours of the steel industry. The promise is yet unfulfilled.

The Steel Strike Report is inescapable. It will continue to make its case inexorably, and will form one of the great molding documents on the human rights of labor. Even the Chicago Tribune, in a leading editorial on the $10,000,000 of material improvements announced by the Steel Corporation as a contribution to the unemployment situation, closed with this stinging suggestion, "Now is the chance to put into operation the eight-hour day, and so give the employees of the Steel Corporation a *chance to live as well as a chance to labor.*"

The Great Strike is an excellent medium through which to study the working of public opinion and the sources upon which it is based. As the title suggests, the second volume[2] now before us is concerned with such a study. It reports on "the opinion reflected by the press, opinion as checked or controlled or molded by the relations of industrial companies to the organs of civil government in industrial communities, the opinion of groups of workers, opinion as influenced by reports of spies, opinion as to conceptions or misconceptions of foreign-speaking communities."

This supplementary volume does not merely give the documents upon which the conclusions of the first volume are based.

[1] *The Steel Strike of 1919*, Harcourt, Brace & Co.
[2] *Public Opinion and the Steel Strike of 1919*, Harcourt, Brace & Co.

It contains illuminating and valuable studies of the various sides of the great struggle. These studies are of immense value in giving insight into the whole labor situation in this country. The startling revelation through them all is the immense power over the agencies of public opinion exercised by the Steel Companies.

Again we must record our profound appreciation of the great service rendered by the Inter-Church Commission of Inquiry. It has turned on the light of knowledge, giving definite and concrete information secured by trained and competent men. The names and records of these men are given in the preface. They are not radicals, but men of assured standing, and the entire report was supervised by Heber Blankenhorn of the Bureau of Industrial Research.

We need light, the light of concrete facts. Many a Christian man's conscience is not at work on vital social concerns which threaten the well-being of the community, because important facts concerning conditions have not become a part of his conscious life. His moral sense has not been awakened because he does not know.

The present Canadian premier, MacKenzie King, has said, "The final solution of the problem of industry lies with an educated and intelligent public opinion." The controlling purpose of the Inter-Church Commission of Inquiry was to make a contribution to this end. The motto of this volume might well have been "Let there be light."

I

First of all, light is turned on the industrial spy system, than which there is nothing more corrupting nor dangerous in the whole labor situation.

The revelations of this book, which at first seem utterly unbelievable, should be studied in the light of the history of industrial disturbances. Then we make the appalling discovery that these revelations are a "typical spadeful out of the subsoil of business enterprise" to-day. Most great corporations have a "reptile fund" for espionage. Such a system is to be expected in no-conference industries. It is an "integral part of the anti-

union policy." The Commission says that it studied industrial espionage "not because it was sensational, but because the steel companies regarded it as customary." It shows the state of latent war existing in the industry at all times. It is an "armed-camp system."

Much to the surprise of the investigators, a great mass of material was turned over to them freely because of this fact that the spy system was a part of the integral policy and was considered as a matter of course. One company gave them six hundred spy reports for examination, together with copies of the contracts with the agencies, black lists, lists of agitators, secret denunciations, etc.

There were found to be two sorts of labor spies—spies directly in the employ of the steel companies as an integral part of the management, always at work, and spies hired from professional labor agencies. Both kinds were used in the steel strike. One detective concern said that it had five hundred "skilled operatives" at work in the latter part of November, and another concern boasted that it was able to put ten thousand armed men into the field inside of seventy-two hours.

In the mass of testimony upon the character of these men, there was entire unanimity that many of the agencies rely largely on men, and often women, of a shady or criminal record. The United States Commission on Industrial Relations ten years ago said, "The fact that these men may have a criminal record is no deterrent to their being employed, and no check can be made on the men sent out by these companies on hurry calls."

The investigation now before us shows these men at work within and without the labor unions, stirring up strife, engineering raids and arrests, and inciting to riot. They are men who live and thrive on the trouble they make. If the object were purposely to create violence among the men, no device would better serve the end. They keep the war temper alive. They are skilled in devising trouble if they do not find it. There is one well-authenticated story of instructions to create race riots between the Italians and Serbians. The States Attorney of Chicago openly charged that the operatives of one of the detective companies

committed sabotage, assaulted persons, attempted to stir up class and race prejudice, and fomented disorder in order that strike breakers and troops would be thought necessary.

The appalling thing about this whole matter is that in every great strike private detectives and police agencies have been at just this sort of work. The last big strike in Denver brings the same tale. The recently issued report of the Federal Council of Churches on the Denver Tramway strike states that the bloodshed can be traced more directly to the imported gunmen than to any other cause, and one of the first acts of the Federal Army officers upon arrival was to disarm them.[3]

The firing-squad type of mind still determines the policies of many great corporations, and the United States government permits them to have their bands of mercenaries.

Even from the standpoint of finding out what the employees are thinking, the reports from these under-cover men are generally unreliable and misleading. "The most sincere of manufacturers, misled into substituting espionage for some sane method of industrial relations with his workmen, would ransack these reports (six hundred referred to above) quite in vain for any real revelation of why his workmen struck." "The employers are working under the impression that they are thus protecting themselves from misinformation and also from the possibility of injury. But, as we have seen, they are in reality placing themselves at the mercy of these spies in the same manner as every despot in the

[3] The latest discussion of the spy system is a report just issued under the direction of Dr. Richard C. Cabot of Boston, published in The New Republic in the spring of 1921, a report which closes with a discussion of "The Spy System and Violence," from which I take the following passages: "Industrial espionage—the heart of so much labor trouble and the inspiration of so many horrors—a thing at first approached by us incredulously, but finally accepted as irrefutable. Anaconda confirms Calumet. West Virginia substantiates Colorado. The street cars of Denver are a parenthesis in the story of the Steel Strike." "It is a strange thing that these direct action employers of ours, these Garys and Woods, are willing to stake their reputation as citizens upon the acts of such men as these spies of industry, and their cousins the gunmen and the scabs." "The system puts both employer and employee at the mercy of a power which is, at best, unscrupulous; . . . It lays labor open to corruption, misleads capital into folly, injustice, and, often, actual crime; . . . creates wherever it appears a turmoil of unrest and rage. . . . *An institution completely damnable, ethically, socially, and economically.*" At the examination of some of these spies in West Virginia by the United States Senate Committee on Education and Labor, Senator McKellar finally remarked, "I will say that it violates every idea of right that I ever had. I never would have believed that a thing like this would happen, and I am not surprised that you are having trouble down there in Mingo County."

After the Homestead strike in 1892 the Senate Committee of Investigation said, "Your committee is impressed with the belief that this is an utterly vicious system, and that it is responsible for much of the ill feeling and bad blood displayed by the working classes." After the New York Central Railway strike in 1890, a justice of the Supreme Court of New York, in the midst of a vigorous protest, said, "It is enough to condemn the system that it authorizes unofficial and irresponsible persons to usurp the most delicate and difficult functions of the state, and exposes the lives of citizens to the murderous assaults of hireling assassins, stimulated to violence by panic, or by the suggestion of employers to strike terror by an appalling exhibition of force."

past has placed himself at the mercy of those who brought him information."

II

Again, light is turned on the failure of the press of Pittsburgh to fulfill its public trust as an organ of public opinion. Four hundred issues of the seven daily English language newspapers in Pittsburgh were examined as they appeared during the first two months of the steel strike, and with conclusions such as these. There was only one example of first-hand and independent investigation. There was no statement of the strikers' side of the controversy despite the fact that the demands were for better working conditions, the 6-day week, 8 instead of 10, 12, or 14 hours a day, for recognition of labor's right to organize, their living conditions, etc. "Special correspondents sent in later from other cities found in a single issue of one weekly, The Survey, published in New York, more actual news of the above sort than in all the files of the Pittsburgh newspapers."

Not only was there no statement of the strikers' side but there was continual misrepresentation of facts and a persistent attempt to discredit their case.

The strike was continually called "un-American," "Bolshevik," "radical," charges which have been thoroughly disproved.

The news was colored from the beginning, in the very days when it was increasing, to indicate that the strike was broken. At one period of the strike the newspapers of the Pittsburgh district had informed the public that 2,400,000 men had gone back to work in the steel industry in one city in which about 50,000 are normally employed.

During the progress of the strike the utterances of both Protestant and Catholic clergymen which were in accord with the policy of the United States Steel Corporation were prominently displayed, while statements and sermons of ministers who criticized the civil officers in Allegheny County in an appeal for fair American treatment for the foreign-born were suppressed. Between September 27 and October 8 over thirty full-page advertisements, denouncing the leadership of the strike and calcu-

lated to undermine the morale of the strikers, appeared in the Pittsburgh newspapers. Altogether, not less than one hundred and fifty articles and items were carried in Pittsburgh newspapers during the strike, tending to support the contention that the strike was fraught with disorder on the part of the strikers, although there was practically no first-hand investigation. These newspapers took no stand for civil rights and the freedom of speech and assembly. Instead they supported every effort to deny these rights. "The Pittsburgh papers were not only a failure as a public institution during the strike; they committed overt acts of support for policies which were against public interest."

Bishop McConnell has summed up the effect thus: "During the Steel Strike the newspapers repeated practically the same statements not week after week, nor day after day, but *every* morning and *every* afternoon. Because of the sheer force of the repetition, a character almost of inevitability was given to the claims of the steel employers. The labor leaders themselves at times despaired before the steadiness and vastness of the newspapers' output of statements against them."

In the light of the revelations of this report, The Nation was entirely justified in speaking of Pittsburgh's "Prostituted Press." It is a heinous example of the way in which the wells of public opinion may be poisoned.

Further, the Pittsburgh press naturally colored the press of the entire country. The public had no way of getting at the causes of the steel strike or the incidents connected with it. Consequently, there was a lamentable lack of enlightened public opinion. There was no aroused sense of justice and sympathy. There was no great moral protest which must inevitably have come, had the facts been known.

III

Light is also thrown on the violation of civil rights in Western Pennsylvania.

There are signed statements and affidavits from many towns showing that the right of assembly was denied, that arrests were made without definite charges, and that the State police rode

down men and women out on peaceful errands. The record of police brutality is perfectly ghastly and there was no redress. Even the governor of the State made no reply to a protest supported by over one hundred sworn affidavits.

It is a terribly grave thing to interfere with fundamental democratic rights, and only the most serious situation demands such interference. The public officials of Pennsylvania insisted that they interfered in order to avoid disorder and violence, but their contention is not borne out by the facts. These rights were not denied in the striking districts of West Virginia and Ohio. For example, in Steubenville, where eight thousand men were out on strike, three or four meetings were held every week without any disturbance of any sort. The same right of assembly was freely exercised in Youngstown, Canton, Cleveland, and other cities, and no trouble developed.

The strikers of Western Pennsylvania had every reason to conclude that private interests and public authorities were working together against them. According to the mayor and sheriff of Johnstown, the State police did not come at their request, but at the request of the officials of the Cambria Steel Company.

It is significant to remember also that in a number of instances the federal officer was directly related to a member of the steel companies. The sheriff of Allegheny County was the brother of an officer of one of the subsidiaries of the United States Steel Corporation. The mayor of Duquesne, who said that "Jesus Christ himself could not hold a meeting in Duquesne," was the brother of the president of the McKeesport Tin Plate Company. Many other similar relationships are given between public officials and employers.

This section of the book is an illuminating revelation of the way in which local government may be controlled by private corporations.[4]

IV

Light is also thrown on the attitude of the pulpit. The Pitts-

[4] In connection with this part of the report, it is well to read Chafee's book, *Freedom of Speech*, and to ponder such a sentence as this from that book: "To conduct arguments by violence, even if that violence is employed by government officials under the guise of law, is contrary to sound political policy and other constitutional guarantees of freedom of speech" (p. 197)...

burgh Federation of Churches undertook an investigation on their own account early in the strike, but when the plans of the Inter-Church Commission of Inquiry were known they decided to turn their investigation over to this Commission.

"An inquiry on the relation of the churches to the strike was deemed necessary on the following grounds: 1. The church as a social institution of persistent influence could not help having a relation, positive, negative, or neutral, to so widespread a social episode as a large strike; 2. The churches in certain localities in the past had been described as having definite relations to the labor policies of steel companies; 3. Individual preachers during the strike publicly took the side of the companies or of the strikers." The investigation took into account only the churches of Allegheny County and for the most part the Protestant churches.

The outstanding thing in this particular investigation is the lack, on the part of the ministers, of reliable and complete information in regard to the issues involved. The clergy relied chiefly upon the Pittsburgh newspapers and steel mill officials for such knowledge as they had and they must bear the blame for not having carefully sought to understand both sides of the controversy.

In the light of the steel report one realizes more than ever the value of such journals as The Survey. Sources of independent information such as this should be regarded as an indispensable part of every minister's equipment.

There is a sinister side in the fact that there was at the time, and has been since, an attempt on the part of employers to limit the freedom of the pulpit in speaking on the issues involved. The Employers' Association of Pittsburgh, through its vice-president, William Frew Long, has left us no doubt of this issue. Following up the famous bulletin sent out on January 15, 1921, advising non-support of the local Y. W. C. A., because of its adoption of the social creed of the Federal Council of Churches, a second letter was sent out on March 21, 1921, which closed with an attack on the Federal Council of Churches of Christ in America as the agency continuing the work of the Inter-Church Movement. It says: "The radical and bolshevik elements in the churches seem to be cooperating through the Federal Council,

and many of our members are expressing themselves as determined to *discontinue financial support of their respective churches,* unless they withdraw all moral and financial support of the Federal Council." This is in line with the attitude which many of the employers took during the strike itself.

The issue is a vital one. One of the finest statements that have appeared of what is involved is Professor Harry F. Ward's "Which Way Will Methodism Go?" in the September issue of the Methodist Review, out of which the following sentences are taken: "It, therefore, goes without saying that the church whose utterance and policies can be dictated by the dominant economic faction for the time being will have small part in the new world that is now making. It will be only the temporary court chaplain in an unstable régime. Also it will have thrown away its commission to stand above the conflicts of mankind for the solidarity of humanity, and left the world in its hour of supreme need to lose the way of life through trusting itself to the outcome of a struggle of self-interests." "The heart of the matter is, of course, the independence and spiritual authority of the pulpit, and they go together."

Harry Emerson Fosdick has spoken in a truly representative capacity when he said, "May I be permitted to suggest that these gentlemen have somewhat seriously misapprehended the temper of the Christian ministry of America. I am speaking for multitudes of my brethren when I say, 'Before high God, not for sale!'"

V

Light is also thrown on the mind of the immigrant showing what a lack of knowledge there is about the "foreigner" and the ready credit which is given to wild rumors. "Physically, linguistically, and mentally segregated, the masses of steel workers live in worlds of their own. What influences move these worlds is an unanswered question to most good 'Americans' and for the most part an unasked question."

However, not only are Americans ignorant concerning the minds of these immigrant peoples, but these immigrants do not know themselves. The workers of various nationalities living

apart, worshiping at separate churches, have not had a common consciousness, nor have they understood their common needs and common grievances. It was found that the labor unions had done much to change these un-American conditions by uniting these groups, bringing about mutual understanding and overcoming race prejudices.

There is an interesting chapter on the welfare work of the United States Steel Corporation, giving deserved recognition to what has been done in the way of pensions, housing, safety, sanitation, libraries, etc.; but with the insistence that these must not, cannot, be listed "as a substitute for those elements of an intelligent labor policy which would recognize the workers' rights in industry."

We close, as we began, with a quotation from MacKenzie King, "The public has a right to be informed impartially on the merits of situations which threaten its well-being." Not only does it have a right to be informed, but it must be informed for the very safety of the common life. There is nothing more terrifying than the revelation in "Public Opinion and the Steel Strike" of the way in which the responsible agencies of public opinion, whose duty it is to enlighten the citizens of the nation, may be prostituted and controlled.

THE ROMAN QUESTION

Bertrand M. Tipple
Rome, Italy

Since the twentieth of September, 1870, there has been a Roman Question. The main facts on the subject, concisely stated, are as follows:

First, the legal position of the papacy in Rome and in the palaces which the papacy occupies is regulated by a law of the Italian government which the Vatican has never been willing to recognize or accept.

Second, Between church and state in Rome there exist no official relations of any nature whatsoever.

Third, The Holy See maintains officially its protest against being stripped of temporal power, still laying claim to it. There is in force now a constitution of Pius IX according to which at the election of a new Pope the cardinals swear that whoever shall be elected will yield none of the rights of the church. (One understands, however, that the Pope has the power to free himself from this oath whenever he deems it wise.)

For years through its diplomatic channels the Vatican has sought to know the attitude of other nations toward the Roman Question, and at times has made it the key of all its European policy.

Moreover, the Vatican had interpreted its *non expedit* as an official *non licet*. That is, tying all Italian Catholics to its policy of protest, it formally prohibited them from participating either as candidates or as voters in national politics, thus holding them apart from any share in the political life and power of their country. Catholic sovereigns of other countries were forbidden to come to Rome to visit the king of Italy. For example, the emperor of Austria, Francis Joseph, received King Humbert of Italy at Vienna, but he failed ever to return the visit at Rome. When the president of the French Republic, Loubet, came to Rome to visit Victor Emanuel III (1906), Pius X issued a lively pro-

test to all the governments with which the Holy See was in diplomatic relations and refused to receive the president. Then followed the lay reaction in France, the Law of Separation, and the diplomatic break between Paris and the Vatican.

Now all this is changed. After the celebrated interview of Benedict XV with the French journalist Latapié (see Liberté, 21st of June, 1915), which aroused lively discussions among the Allies as to the attitude of the Holy See toward the belligerents, Cardinal Gasparri declared officially (June 27, 1915) that the Holy See awaited "the adjustment of its position (in Rome) not by intervention of foreign arms but by the triumph of those sentiments of justice which he hoped would become ever more widely diffused among the Italian people." This declaration in no wise compromised the advantages which the Holy See might have expected from the outcome of the war in the event of a final defeat of Italy.

It is well known that the prominent Catholic deputy of the German Center, Erzberger, sent to Rome by his government before Italy entered the war to work with Von Bülow especially among the Italian Catholic elements to prevent Italy from abandoning her neutrality, had ready a proposal for the reestablishment of the temporal power with the cession of a part of the city of Rome to the Pope and guaranteeing to him through the Tiber and the sea free communication with other powers.

In any case, Gasparri's declaration guaranteed that the Vatican would not intrigue during the war to recover its temporal power, and further stated that the Roman Question virtually no longer existed, at least in connection with the outcome of the war; that it was a question between the Holy See and the Italians. This was a long step ahead for Italy.

After the war, the *non expedit* was abolished, although no official announcement was made to this effect. The Vatican permitted Catholics to form a Catholic Party in January, 1919. The Catholics have accepted without reserve the unity of the nation with Rome as capital, as was seen, for example, when one of the Catholic Party, Sig. E. Martire, member of the City Council, favored the celebration of the semicentennial of the occupation of Rome by

Italian troops, even making a special motion in the name of his party.

Article 8 of the Constitution of the Catholic Party, which deals with the religious question, says: "Liberty and independence of the church in the full discharge of her religious teaching; liberty of and respect for Christian conscience, which are considered as the foundation and bulwark of the life of the nation, of democratic liberties and of the ascendant conquests of civilization in the world."

Finally, the prohibition against visits of Catholic sovereigns to the head of the Italian nation in Rome, the capital, was officially removed in the Encyclical, *De pacis reconciliatione Christiana*. But the following "joker," so to speak, was added: "At the same time, however, we solemnly proclaim that this our concession, counseled, or better, granted because of the gravity of the present times, must not be interpreted as a tacit renunciation of sacrosanct rights. . . . Nay, rather, the protests which our predecessors made many times we renew even in these circumstances and for the identical reasons."

Historical Résumé

Well known are the vicissitudes through which Italy passed, until in 1859–1860 the new kingdom was established. This new kingdom, with a decision not to be checked, decided to reunite to itself Rome as the capital. The Republican Party, supposing that the Piedmont Monarchy, traditionally Catholic, would never dare to take Rome from the Pope, took upon itself the completion of Italian unity on an antimonarchical platform.

But the first Parliament of the new kingdom in March, 1861, after two most vigorous speeches of Count di Cavour, president of the Council, proclaimed Rome the capital, thereby placing upon the government of the king the duty to carry out the vote.

France, who in 1849 sent an army to destroy the Roman Republic and to open to Pius IX, an exile at Gaeta, the gates of the city, maintained at Rome an army of occupation. It was necessary before all else to persuade France to withdraw these troops. After treating with her at length, an agreement was finally reached

in 1863 by which the French Empire did withdraw her troops from Rome.

In 1866 Italy, allied with Prussia, secured possession of the Veneto, although compelled to leave Trent and its province and the Upper Adige in the hands of the Austrian Empire, which also continued to hold Triest and Istria.

After this, another great step toward Italian unity, there flamed anew in the Italians the desire to repossess Rome. In 1861 Giuseppe Garibaldi, gathering a body of volunteers in Umbria on the borders of the Pontifical State, began his march on Rome. Whereupon France, obeying the famous *Jamais* of the Empress Eugenia, hastened to send troops in defense of the Pope. These two armies met at Mentana, where the *chassepot*, the new French gun, did such marvelous execution that the Garibaldini were scattered.

In 1870, after the first great defeat of the French and the fall of the empire, the French troops were withdrawn from Rome. This was the moment to act. Public opinion clamored with a loud voice for the occupation of the city and the Republicans, the Party of Action, began to move. The monarchy hesitated. It sought to accomplish the undertaking without the use of force. A secret message was dispatched to the Pope to induce him to agree that Italian troops should occupy Rome peacefully. Pius X refused, and then the expedition under General Cadorna was ordered, which on the 20th of September, after brief resistance of the Pope's army, entered Rome through the breach of Porta Pia. A few days later, it seems by invitation of the Cardinal Secretary of State, Antonelli, the Leonine City, that part of Rome where the Vatican is, was also occupied.

And thus arose the Roman Question, the second phase of which has been characterized by protests, pontifical claims, and strife between church and state. This strife has been generated by the church, for the Italian government, almost frightened by its own audacity, not only abstained from every act which could in any way offend the spiritual liberty of the Holy See and the consciences of Catholics, but in 1871, after very lengthy discussions in Parliament, enacted the Law of Guarantees, by which the

spiritual sovereignty of the Pope was recognized and to him were conceded the same immunities as those of the king of Italy. To him was conceded the free use of the Vatican and of other palaces, and most generous provisions were made for the complete liberty of pontifical diplomacy. An annuity of about three million lire was also assigned to the Holy See.

A second part of the law fixed the fundamental laws of the ecclesiastical rights of the new kingdom. The right of *exequatur* and of *Regia Placet* were reserved, that is, the approval of civil authorities for the nomination of bishops and of parish priests; for the rest, the relation between church and state was fixed in the most liberal manner possible. Though the monastic orders were suppressed, the religious congregations continued to exist without any difficulty or vexation. Headquarters of the various monastic orders were recognized in Rome. Parochial livings remained intact with their possessions. The property of episcopal residences and of the head cathedrals was converted into bonds of the public debt and the income paid to the holders of said properties. The property of other lesser church livings and of the suppressed congregations was converted into a fund for public worship, the income from which was devoted to ecclesiastical uses and especially to increase the incomes of poor parish priests.

The law provided for a more organic systematizing of ecclesiastical inheritances, but on this point nothing was ever done. The Law of Guarantees was a little later declared a fundamental law of the state.

The Italian state was disposed from the beginning to internationalize this law, and the Vatican, accepting the new arrangement, might have placed itself most easily under the guarantee of the European powers. But it preferred to repudiate the law and to resist, so fortunately nothing was ever done about internationalizing it.

From the beginning the difficulties of a practical adjustment were many, but they were gradually overcome, more than all else because of the good sense of the Commissario of the Borgo—the head of the police department in that section of the city where the Pope lives—Giuseppe Manfroni. His son, Professor Camillo

Manfroni, has published the *Memoirs* of his father, and this volume throws much light on the atmosphere and life of Rome during the first ten years of the kingdom.

In 1878, when the first king of United Italy, Victor Emanuel II, died in the Quirinal Palace, he received the last rites of the church. The monarchy has always had its own court chaplain and a church of its own, the Sudario, where the sovereigns on certain occasions attend religious worship.

Nevertheless since 1870 the Holy See has refused to recognize the new state, has refused the Law of Guarantees and the annuity of three million, providing for its own expenses by the offerings of the faithful. From that time the Popes have never set foot outside the Vatican, whence has arisen the legend about the imprisonment of the Popes, so useful to stir the pity of the faithful.

Until his death, Pius IX frequently renewed the most energetic protests against the intolerable condition "forced upon him in Rome by the usurpers." A Pope little diplomatic, he made no positive move to take again "his" city, but held always that the new state of affairs was precarious and that Providence would be the first to intervene in behalf of the Roman pontificate and the restitution to it of "The Patrimony of St. Peter" (Rome and the province of Rome).

When he died, Cardinal Gioacchino Pecci, a Roman born in 1810, ascended the throne of Saint Peter and assumed the name of Leo XIII. He pursued the policy of his predecessor. Not only this, but through diplomatic channels he began to seek allies and sponsors for his cause. He nourished the disputes between Italy and Austria; he hastened the reconciliation between the German Center and Bismarck by forcing German Catholics to vote for the famous military law of 1870, counting upon Bismarck's backing in return for this, which was asked for in his name by the Papal Nuncio Galimberti.

When William II was in Rome the first time, he went to visit the Pope in a carriage with horses which had been brought from Berlin for the occasion, starting from the German Legation accredited to the Vatican. The Pope brought up the question of Rome, but the conversation was rudely interrupted by a blow to

pontifical etiquette with the entrance into the audience chamber of Henry, brother of the emperor.

After this episode, Leo XIII turned his hopes to France, and initiated his policy of benevolence and conciliation which led to the rallying of the Catholics to the republic, to the great disappointment and grief of the monarchists.

Before his death in 1903, sending out some of his court on foreign duty, he gave the red cap into the hands of the cardinals, saying with force, "Remember always that Rome is ours!"

With Pius X, made Pope in August, 1903, we note the first change. This pontiff occupied himself above all else with Christian democracy and modernism. He viewed with terror modern democracy gaining rapidly in the ranks of the proletariat, penetrating diabolically into the church, threatening at one blow the two authorities, religious and civil, according to his conception. He devoted himself, therefore, to persecuting tenaciously Christian democracy and Modernism, and, without abolishing the *non expedit*, he allowed the Catholics to vote, throwing their force in the political elections to the conservative side, and in the elections of November, 1904, the first Catholic deputies were elected. (One should not call them, however, according to a subtle ecclesiastical distinction, *Catholic* deputies.)

He did not change in the least the severity of his protests against the usurpation of Rome. As we have recalled, when Loubet, President of the French Republic, came to Rome, Pius X protested most energetically against the homage he paid in the pontifical city to "him who imprisons" (the Pope). At any rate it was under Piux X and certainly by his authority that Monsignor Rossi, archbishop of Udine, during the "Social Week" held by the Catholics in Milan, spoke of the internationalization of the Law of Guarantees, arousing a storm of discussion.

The War

The war has shaken Italian society to its depths and the spiritual phases of European life are changed in many particulars. As touching our subject, we must note the following:

(a) By considerations of a general character, the Vatican

was obliged in the first days to desire and to favor Italian neutrality.

(b) The Vatican declared that it had assumed a position of strict neutrality. To guarantee this and to watch it, France and England sent their representatives to Rome. This declaration required that the Holy See should not contract with either of the belligerent parties for any advantages for itself in case of victory by one or the other of the parties. The offer of Erzberger and of Germany, therefore, was a pass on one side only.

(c) Italy, for her part had, by Article 15 of the Treaty of London, guaranteed herself against any eventual concessions on the part of her Allies toward the Holy See to her damage, by having the decree passed that representatives of the Vatican should not have seats around the Peace Table.

(d) The Law of Guarantees worked during the entire duration of the war in a most satisfactory manner. With consent of the Vatican, diplomatic representatives to the Holy See from enemy countries were asked to move to Switzerland. But the Holy See itself could during all the war communicate uninterruptedly through its own couriers, free from censorship, with all the world, and ecclesiastical functionaries, even of the enemy nations, could come to Rome without molestation.

(e) The greater part of Italian Catholics, although strong neutral tendencies, fostered by the old clericals and the new socialists and often favored by the clergy, were rife among them, did their duty toward their fatherland in peril, and felt themselves bound to it by strong chains of affection. After this, to attempt to withhold Catholics from full adhesion to Italian unity with Rome as capital would have been impossible. Pontifical claims would thus lose what they must depend upon for their strongest backing. Hence the declaration of Cardinal Gasparri referred to and the consent given for the foundation of the Popular Party.

Since the war the Holy See has been stronger diplomatically. France has resumed diplomatic relations with it, England has sent a Mission Extraordinary, and the smaller nations have become willing of a sudden to send their representatives to the Vatican court. In the Orient religion and politics are still closely con-

nected. Religious and ecclesiastical questions, therefore, acquire a great importance, inasmuch as there are still plans to develop and intrigues to carry on among those peoples. Often it is necessary, or at any rate opportune, to pass through Rome.

But, on the other hand, the religious sentiment among all the people has in some way become purified. The more is felt the need of a rebirth of spiritual values in the soul, the less are they inclined to concern themselves with the small questions of prominence, of privileges, of political power, of rival creeds in which the Catholic Church loses so much of its real force. In this new atmosphere the papal claims to Rome could not do otherwise than lose rapidly in importance.

In the Italian kingdom one notes a similar duplex phenomenon. The war has set before the church an Italian kingdom such as never before existed, such as perhaps Italians never realized before there could be, so great and so highly respected in the world. The Italian state is no longer a servile body-slave, who is always afraid of having committed some grave fault and therefore raises his voice to inspire fear in others and courage in his own heart by the noise he makes. The Italian state knows now that there is no longer any other nation who could or who would like to lay hand on it by force, and compel it to a solution unwillingly. It knows that the scrupulousness with which it fulfilled before the entire world those sacred duties imposed upon it by the Law of Guarantees concerning the absolute independence of the spiritual power of the Pope has won for itself the confidence and the trust of all. Even German public opinion, which at the outbreak of hostilities hastily proclaimed the failure of the Law of Guarantees, being much inflamed and badly informed, recognized later with a certain feeling of loyalty that Italy had failed in no respect to fulfill her pledge of honor.

The Italian nation has recently passed through a most grave internal crisis, being threatened by a proletariat revolution such as the Russian. To save themselves from this peril many have turned toward the Church and the Popular Party. The help of this party has been useful to the State, but for its support the State has had to pay well.

The Vatican has never dared to attempt to force a solution corresponding to its real desire. In the Bonomi Cabinet the Minister of Justice and Public Worship was a member of the Popular Party. To quiet the alarm of the Liberals, Bonomi was obliged to announce to the House of Deputies after this nomination that the new minister would apply the laws of the State without any change whatever under the responsibility of the entire cabinet—even that Law of Guarantees which the Pope refuses to recognize. A curious mix-up, in truth!

Present Demands of the Vatican

What are the demands of the Vatican? The possession of Rome and a vast territorial zone? No. The attitude of the Popular Party, seconded by the Vatican, excludes this.

For a certain time they talked of the internationalization of the Law of Guarantees; but now the Holy See declares that it does not wish this. Such a measure is, on the other hand, a thing so uncertain and little trusted that not even the keenest casuists or the most ingenuous theorists of Germany in their disputes at the outbreak of the war succeeded in telling just how it should be done.

After the question of attempting to come to an understanding with the Holy See was raised by The Messagero the 12th of last May, the Vatican collaborator of The Tempo (June 2), a person in a position to understand well the thought of the Cardinal Secretary of State, Sig. Ernesto Buonaiuto, wrote:

> The Law of Guarantees was conceived and shaped under the predominant preoccupation to yield nothing of national territory to the Pontificate which might represent a diminution, real or apparent, of the sovereign rights of the Italian state. One comprehends to-day that a like preoccupation has prevented the State from discerning and valuing in their entire reasonableness the motives which have prevented the Holy See from accepting a law which placed it in a position of ill-concealed subjection. . . . Were only a square centimeter of territory necessary to the supreme authority of Catholicism for the exercise of its power, it is necessary that that square centimeter should not come to him as being graciously intrusted to him by an outside power; it is necessary that it should be his exclusive and undivided possession. It is expedient, then, that this old and cumbersome Roman Question should reach a satisfactory solution; that Italian policy should be persuaded that it would not be a

diminution of the rights of the State to give over to the full possession of the Pontiff that zone of territory which is necessary in order that he may stand in the presence of all the world as one perfectly secure from any interference and free from subjection to any particular nationality.

The debate in the Italian press was very general. The Liberal papers took part with calmness and showed a desire for pacification, but without discussing the conditions imposed by the Holy See. So that the Holy See, realizing that there was no hope of success and not wishing the impression to spread in other countries that negotiations were already on foot and near to a satisfactory conclusion, cut the whole matter short in the Osservatore Romano (the official Catholic daily) by declaring that there was no probability of an immediate accord. An article by the editor, Count della Torre, stated definitely and clearly the same conditions that had been indicated by the writer in The Tempo, the chief demand being absolute territorial sovereignty, even though within most restricted borders.

Senator Ruffini, a learned professor of canon law and formerly minister of education and now for many years a professor in the University of Turin, speaking for Italian liberal thought, passes this judgment:

What is this thesis which the Vatican outlines? Alas! it is the old, cast-aside and condemned thesis—the ancient right of sovereignty by the grace of God. But what of that solemn and imposing plebiscite, never denied and now strengthened by fifty years of the most explicit and unequivocal pronouncements? Does not this count for something in these times of auto-decision of peoples? And will not Italians ask, Have you been compelled to separate much of our national foundation from its statutory position without consulting us at all? This question will come from a people once conquered but now conquerors, and what is more, from a government once less civilized and liberal but now very advanced and very democratic. Now, since by its own admission a government of the Catholic Church could not exist, as Count di Cavour long ago observed, unless it should become an absolute government with a parliament and a Chamber of Commerce and all the appurtenances of a democracy, how, we ask, could even ten free Italian citizens be humiliated by being made subjects of an ecclesiastical government?

The most recent document which states Vatican thought on the subject is the interview granted by Cardinal Gasparri to the above-mentioned Buonaiuto for the Secolo of Milan, published on

September 29—an interview which the Osservatore Romano hastened to deny, but its authenticity is proved by the well-known intimacy between the two men. In this interview the cardinal talked of free maritime communication of the Holy See with foreign nations. This request presupposes, evidently, something else which is not mentioned, namely, the recognition of absolute sovereignty of the Holy See upon territory of its own, let that territory be even the Vatican alone, for which in order to have free communication, it would be necessary to extend the borders to the Tiber. For the question of liberty of communication has no meaning, if it does not imply an eventual, however small, pontifical state, which would be obliged, under present conditions, to pass through another state for its communication with other nations.

But will the Vatican hold to the conditions expressed and implied? It is very significant that according to Cardinal Gasparri the request for free communication could be made a point of debate, when once the great fundamental question has been solved. But Cardinal Gasparri knows how grave and, we think, insurmountable difficulties prevent the acceptation of the Vatican's point of view, and he confesses that the men who to-day govern do not seem to him to be adapted to confront so arduous a task. The Holy See is waiting for its man.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

"THE GLORIOUS COMPANY OF THE APOSTLES"

Out of the heart of discipleship the apostolate was born, by a process of spiritual selection. From among the eager followers that hung upon his gracious words and watched his wonderful works, Jesus chose twelve to be the envoys of the King and the heralds of the Kingdom. They were the elect of the election, the surviving remnant of a sifting process that found in them the enduring strength for foundation stones to his spiritual temple. For it is on the rock of an inspired insight that could perceive his divine personality through the veil of flesh (Matt. 16. 17, 18) that he has built his church. "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. 12. 3).

All excepting Judas, the man of Kerioth, were Galileans. Two of them bore Greek names and some others had Greek surnames. Galilee had been more or less under domination of Greek ideas for three centuries. The Syrian faith, which was soon to take its deepest rooting on Greek soil, found in these peasant preachers of northern Palestine the bilingual missionaries whose mental and moral fiber fitted them for a universal mission. It is an interesting fact that the Greeks who in the week of our Lord's Passion desired to "see Jesus," made their approach to him through the two disciples with Greek names, Philip and Andrew.

All were probably plebeian by birth. No man of rank or of great wealth was among them. They were sons of toil, made hardy by their handicrafts and full of the free life of the open air. Work is the very salt of manliness, the girdle of virile strength. They were sane and wholesome souls, with red blood in their veins, steady of nerve and quick of sense, whose unsophisticated minds were virgin soil for the seed of the gospel and whose unspoiled perceptions fitted them for their great work as witnesses

for Christ. The chief apostolic function is testimony. No church can claim to be in the apostolic succession which has ceased to be a witnessing church. It is still true that "not many wise men after the flesh, not many mighty, not many noble are called." There is a primal simplicity of soul to which the spiritual kingdom is as native air; these are the stuff from which the King chooses his ambassadors.

There was an interior network of kinsmanship in the apostolic college. Probably half of them were distantly related to our Lord. Two, perhaps three, pairs of brothers are in the number. Nature is made a channel for grace and upon the fellowship of the family is built the higher brotherhood of the Spirit. The church in its beginnings symbolized the mighty household of faith transcending the bond of blood and race and making all "one in Christ Jesus."

The number, twelve, was also significant. It is a new Israel that he is gathering, and though the twelve tribes are forever lost, these twelve names shall keep alive the spiritual continuity of the kingdom of God. As on the high priest's breastplate the tribal names flashed in jeweled beauty in three groups of four each, so in the four lists of the twelve found in the New Testament they are always grouped in fours, forming concentric circles about the Master. Nearest him stand Peter and Andrew, James and John—these are the inner circle to whom he disclosed his inmost heart and who share with him the deepest experiences of his life. Beyond these stand the more reflective group, the questioning Philip, the skeptical Thomas, the meditative Nathanael, and the businesslike Matthew. Farthest off are the Hebraistic group, representing intensest Jewish orthodoxy, James the Less, Thaddeus, Simon the Zealot, and the Iscariot. These three classes are persistent in the church: the men of vision, the men of thought, and the men of tradition—the mystic, the rationalist, and the dogmatist. Wonderful company, that could contain at once the poetic insight of John and the investigating mind of Thomas, the tax-gathering Matthew and the tax-fighting fanatic Simon! Doubtless each of them filled some important function in the new community. Even the vile traitor, cast out at last to

give place to Paul, "an apostle by the will of God," does not go to "his own place" until his wicked lips have been forced to give his witness to the character of Christ, "I have betrayed innocent blood." All types and temperaments have their place in the Kingdom, but better than the bitter orthodoxy of the outermost rim is the spiritual sympathy of the inner circle.

It was after a night of preparation by prayer that Jesus, in the dewy freshness of a Galilean dawn, chose this "glorious company of the apostles." In the foundation stones of the New Jerusalem their names shall be symbolically graven. They were chosen to be with him, to be trained by him, and at last by his holy breath at Pentecost to be endued with fiery power for the witness of the church of the resurrection.

At sound as of rushing wind, and sight as of fire,
Lo! flesh and blood made spirit and fiery flame,
Ambassadors in Christ's and the Father's name,
To woo back a world's desire.

These men chose death for their life and shame for their boast,
For fear courage, for doubt intuition of faith,
Chose love that is strong as death and stronger than death
In the power of the Holy Ghost.

None are in their Apostolic Succession excepting those who, not through mechanical finger touch, but by the spiritual dynamic of Pentecostal power are equipped for the apostolic success.

THE JOY IN HEAVEN

The Bible is a happy book; it is set to the key of the *Te Deum;* it is glad with *Glorias* and joyful with *Jubilates.* The hallelujahs of heaven drop down upon its pages. But its divinest beauty is not this revelation of celestial gladness, but in the fact that heaven's highest rapture is born out of earth's victories.

God rejoices. The God of the Bible is not impassive, like heathen deities; he has an emotional life of infinite tenderness and sympathy, which touches all his universe and is touched by it. He knows the rapture of making; at the end of each day of

creative toil he sang his chant of gladness, "It is very good." And in redeeming the world God "renews his ancient rapture." It is the husbandman's joy as he sings the songs of harvest home, the shepherd's joy as he pipes to safe-folded flocks, the father's joy over the returning wanderer. "Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing" (Zeph. 3. 17).

Angels rejoice; they are in perfect sympathy with God. They joined the creative chorus as "the morning stars sang together." They are deeply interested in redemption, singing a herald song for the Incarnate God; following his life of pain with loving ministry and circling his grave with shining messengers of heaven's interest. Heaven is nearer to us than we think. We need only the opened vision and the air about us would glow with glory and be tremulous with triumph. Earth's joy is poor; we lack greatness of heart and brain enough to measure the might of the pain and love that has redeemed us. If we want full gladness we must call the angels in.

It is a social joy. God wants our sympathy and cries, "Rejoice with me!" He sings the solo of gladness and invites us to join the chorus. The Father calls to his servants, "Let *us* eat and be merry." There is community in all highest joy; it always breaks away from its solitude to share its ecstasy with others.

Salvation is the highest source of God's joy. Of course, he has not forgotten his creative gladness and his song is still heard through the music of the spheres. His sight takes in all glories and he rejoices in all his works. He is glad in bending a rainbow against a cloud, or painting a sunset in the western sky, or tinting a rose in the rapture and riot of June. But he knows a higher than his delight as maker, even the recovery of his lost ones, and in this he calls for sympathetic songs, while—

> Wondering angels 'round him throng
> And swell the chorus of his praise.

What we regard the greatest events of earth are not those

which most interest celestial beings. We are jubilant over the advance of science, the progress of art, the achievements of statesmanship, the triumphs of war, the reform of old abuse. No doubt God and the angels rejoice in many of these. Whenever goodness triumphs, or a noble cause gains a victory, their shout answers earth's fidelity and progress. But how often does this world rejoice over smaller things than these? We hold jubilee over the petty triumphs of selfishness, and sing over our poor plans while heaven weeps. And are we not all too indifferent to that which is the beatitude of the skies?

The joy of heaven is excited by one of earth's sorrows, the pain of repentance. The tears of the penitent are the wine of angels—

> Tears that sweeter far
> Than the world's mad laughter are.

It is the pang of soul-birth; it is the heir claiming his inheritance. And so they do not wait for the moment of pardon to begin the song, but strike up the happy strain on the first news that a soul has turned his back on sin and his face toward the Father. This is the "joy in heaven," "the joy in the presence of the angels"—joy on the eternal throne, joy among the heavenly hosts, a joy that at last entering human hearts swallows up all other felicities.

Shall not the divine and angelic example teach us the value of the human soul, the tragedy of its loss, the glory of its redemption? Shall we not add to the happiness of heaven and help to make God glad? This we may do by the surrender of our own lives, and by becoming partners of the Son of God in his work of saving the world. Every falling tear of sympathy, every word of kindly help, and every faithful service shall help to swell the symphony of the divine bliss, which heaven and earth sing together. It is the prayers of earth that feed the holy lamps that light the halls of heaven; it is the sacrificial service of earth that sets the bells of glory ringing and starts the celestial choirs to singing.

THE PENTECOSTAL PROGRAM

The Day of Pentecost in the Hebrew calendar was the feast of the first fruits, and traditionally a memorial of the giving of the Mosaic Law. Under Christianity it became Whitsunday, the birthday of the church, on which were gathered the first fruits of the gospel by the writing of the spiritual law of love in the hearts of three thousand penitent believers. As in Creation the cosmic Spirit brooded over chaos and brought forth the beauty of earth and sky, so now the redemptive Spirit broods over the darkness and confusion of the sinful soul and brings forth the new creation in Christ Jesus.

Spirit can best be known through symbols. And so Holy Scripture is full of divine pictures of the operations of the unseen presence. He is water that cleanses and refreshes, wind that awakens and vivifies, fire that purifies, transforms, and energizes. The living water, the breath of God, the fire baptism—these are a few of the great visible pictures which symbolize the invisible presence of the Indwelling Spirit.

Perhaps the noblest conception is that pragmatic one which finds in the heavenly gift of the Holy Spirit the endowment of power for service. It is written of the first great Day of Pentecost and of the company in the upper room that "they were all filled with the Holy Spirit." And we know that they were filled, because one hundred and twenty earthen vessels overflowed and three thousand more souls felt the kindling of the sacred flame. This was the promise of the Master: "Ye shall receive power . . . and ye shall be witnesses." Conviction of sin chiefly comes by Spirit-filled church. God uses man to save men. The kingdom of heaven grows by the contagion of character and influence. Only by personal contact and effort do the sacred streams flow forth to fertilize other lives and start new centers of sanctified service.

> Hope not the cure of sin till self is dead;
> Forget it in love's service, and the debt
> Thou canst not pay the angels shall forget;
> Heaven's gate is closed to him who comes alone,
> Save thou a soul and it shall save thine own.

The pentecostal program proposes to turn every Christian into an evangelist. The heavenly gift was not confined to the apostles. The entire body of waiting worshipers, "all," were filled. The message of salvation is to be proclaimed, not by preachers alone; the world will be saved only by a witnessing church, every member of which burns with the flame of holy love and confesses Christ with certainty and assurance.

Not on one favored head alone
The Pentecostal glory shone;
But flamed o'er all the assembled host—
The baptism of the Holy Ghost.

Whitsunday should have for Methodists an added significance and emphasis. Ten days before it this year, May 24, is the anniversary of the conversion of our father in God, John Wesley. On that day in 1738 he "felt his heart strangely warmed." That fire then kindled has burned round the world. Let every Methodist who believes in and feels the "Witness of the Spirit," our heritage from our founder, join the Pentecostal Program. Let us make the sacred ten days which culminate in Pentecost, June 4, days of holy expectancy and prayer. That day may become a Day of Ingathering, when there shall be set aflame a new consuming passion for souls, and be started a holy conflagration of sacred fire which shall girdle the world with salvation.

See how great a flame aspires,
  Kindled by a spark of grace!
Jesus' love, the nation's fires,
  Sets the kingdoms on a blaze;
To bring fire on earth he came;
  Kindled in some hearts it is:
O that all might catch the flame,
  All partake the glorious bliss!

THE CHANCE OF CHILDREN'S DAY

With June sunshine, bird song and roses, comes one of the gladdest festal Sundays of the year, Children's Day.

Unfortunately, many of our churches and schools make it

merely a day of entertainment rather than one of sacred opportunity. Vaudeville programs, a conglomeration of wholly unrelated numbers, in which wretched dialogues and doggerel declamations are interspersed with cheap music, sung once and never heard again, waste one of the most precious chances for binding childhood to the church and for stimulating child culture and family religion. Rather should we construct a program which develops some climaxing lesson that will tie up our children more closely to the church and in which worship and instruction are given emphasis rather than amusement.

First and foremost comes the baptism of young children. This means, and the fact should be emphasized, that the babies presented become enrolled members of the visible church, whose names are at once placed on the church records, and listed in the Cradle Roll of the Sunday school. They are to be kept under the watchful care of parents, pastor, teachers, and leaders, until the union with Christ typified in baptism becomes at last an open confession of Christ at the altar of the church.

Childhood is the chief chance of the church. God impanels a new jury with each generation and retains his holy church as his chosen advocate to win the case of righteousness against sin. Hear the wise words of Benjamin Kidd: "Give us the young and we will create a new mind and a new earth in a single generation."

Children's Day is an evangelistic chance to bring to final and full decision all the youth of the church not reached by the White gift appeal of Christmas and the acknowledgment opportunity of Palm Sunday. And it may also be used for the reception into full membership of those who became preparatory members at those two earlier dates.

Children's Day is an educational chance to stress the call to life service, to press the claims of the Christian school, and to exalt the spiritual above the secular ideals of culture. Probably nothing has been such a helpful propaganda for college education among the children of Methodism as the collections for the Children's Fund of our Board of Education taken upon that day. More valuable even than the fund itself has been the interest inspired in higher culture and especially Christian culture, psycho-

logically resulting from the modest investment by our boys and girls of nickels and dimes in that noble cause. And to-day special attention should be given to the pressing need of that fund for larger gifts. This lovely holiday, if made a sort of Commencement Day for the year's schedule of religious education in the church, will become a true commencement in myriads of young lives of higher aspiration and holier purpose in the training of both head and heart.

Childhood, in spite of the larger interest in child welfare, is still in need of protection from the ignorance and indifference of parents, the greed of labor, the exploitation of capitalistic production, vicious commercialized amusement, and the folly of the children themselves. Children's Day, coming just before the summer vacation period, should seek to save the coming race from the dangerous dissipation of those perilous days.

The church that cares for childhood guarantees its own perpetuity. It will keep young itself and never feel the touch of decay. The Sabbaths will all be Christmases and Easters, when the Holy Child smiles forever and the spring flowers bloom perpetually upon its altars.

Children's Day is a climactic chance of the church year, closing the program begun at the Advent and leading up to the beginning of a fresh program for the coming year.

Do not miss the chance of Children's Day.

THE HOUSE OF THE INTERPRETER

It will be noted that in the brief exposition on Josiah in this issue no reference is made to the Deuteronomic Law, its discovery and its influence on the reformation under that king. There is a reason. Critical questions may prepare the preacher for preaching, but they have no place in the pulpit, unless he happens to be one of those homiletical geniuses who can treat them constructively, and get practical religious values out of them.

Manasseh's Sin, Suffering, and Salvation

The priestly compiler of the books of Chronicles was deeply interested in genealogy. He felt strongly the power of the blood-bond of kinship and of a noble past. Yet even he cannot ignore the limitations of the principle of heredity so far as it applies to personal moral and re-

ligious character; bad fathers have good sons and pious fathers are succeeded by wicked descendants. Quaint Thomas Fuller, commenting upon this strange anomaly, says, "I see, Lord, from hence that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son."

How far was the good king, Hezekiah, to blame for the abominable behavior of his heir, Manasseh? (2 Chron. 33. 1–13.) Saints are not always strong in dealing with the sinners of their own household; wisdom, as well as piety, is needed for good family government. Yet it should be noted that Manasseh was but twelve years old when he began to reign; he was too early deprived of paternal care and counsel. The great statesman-prophet, Isaiah, whose vision and voice had inspired the great reforms of his father's reign, had passed away. It was the very climax of opportunity for that political and moral reaction which is always watching its chance to overturn the reign of righteousness. And so it was easy for the antiprophetic party to capture the imagination of the boy king, and sweep him into the whirlpool of the promised pleasures of the larger license offered by the abandonment of the puritan régime of the prophets and the reestablishment of the sensuous worship and the free and easy morals of Canaanite idolatry. It is a most melancholy story, constantly repeated in the history of moral reform; expelled evil returns in reckless riot to undo the work of pious statesmanship. "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen before whom the Lord had destroyed the children of Israel." When, after a "dry" period, the county went "wet," we got a new glimpse of the awful possibilities of wickedness.

Nothing went well with him. He found the way of transgressors hard; he was whipped all around, cheated and checkmated at every turn, and at last, a fettered slave in Babylon, he tasted the last bitter drops of disappointment and degradation. God was afflicting him in mercy. This is frequently the meaning of misfortune; God is faithful to the soul at the expense of the body. Punishment is disciplinary as well as retribution. He will not permit us to be permanently duped by the deceptive promises of sin. Mercy is wrapped up in judgment. Well for us when the glamour of irreligious prosperity fades and the worldly scheme of life is seen to be what it really is, a cheating mirage. The stern honesty of God opens through suffering a road to salvation.

Manasseh had not yet become wholly apostate; he was not hardened by affliction. Some men are not subdued by suffering; trouble angers them against God, adversity drives one man to his closet and another to his cups. Few things are so certain a touchstone of character as chastisement; one obeys, the other defies; one is melted, the other is hardened. Was it some memory of childhood, some reviving influence of his father or Hephzibah, his mother, that saved him at last? The voice of holy heredity begins to speak in him, "and when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers." And he found "grace abounding for the chief of sinners." Manasseh is a monument of mercy, one of the beacon lights of holy his-

tory, holding out hope to the worst and most abandoned of souls. He found pardon, not through the mediation of priest and sacrifice, but by personal penitence and prayer. Here again the chronicler, ritualist as he is, records the limitations of sacerdotalism. An exiled king, far from the altars of the true God which his own guilty hands have polluted, finds grace through contrite confession and humble trust. Priestly prepossessions cannot obscure this prophetic principle, which is the fundamental principle of Protestantism, of the unique originality of every man's relation with God.

"Then Manasseh knew that Jehovah was God." No man really knows God until he finds pardon. He may feel the hand of God in punishment and hear the voice of God in judgment; but he cannot see the face of the Father until he knows the joy of reconciliation. For the heart of God is not known in the power that creates, or the wisdom that rules, or the justice that condemns, but in the love that redeems. It is not the father that the prodigal really remembers in his hunger and wretchedness, but only the master of well-fed servants, but it is the father he finds in the embrace of love and the kiss of pardon. Not until the heart is clean shall the eye be clear. In one of his most exquisite lyrics, now almost forgotten, Charles Wesley describes this experience—

A pardon written with his blood,
The favor and the peace of God,
The seeing eye, the feeling sense,
The mystic joys of penitence.

The o'erwhelming power of grace,
The sight that veils the seraph's face,
The speechless awe that dares not move,
And all the silent heaven of love.

An Old-Fashioned Young Man

Josiah, the boy king of Judah, was the very good son of a very bad father. Handicapped by his immediate heredity, he reached back through a long line of ancestry and made his model the first and noblest figure of the whole royal line: "He walked in the way of David his father." (2 Chron. 34. 1–13.) For there is this saving fact about heredity that there is so much of it; we all have more fathers than one. It is a complex tide of life that flows in our veins; in each of us there may live a multitude of possible personalities, seeds sown by the immemorial past. Dr. Holmes, when asked at what age should begin the education of a child, replied: "A hundred years before he is born!" Josiah did better than that; his training took its start four hundred years back in the splendid career of the heroic founder of his line. While we are not given the privilege of choosing our parentage, it may be possible to select from the contending strains of inherited tendency within us what legacy of the years shall live in our lives and be transmitted through us to the future.

Which of our forbears shall we resemble? This spiritual selection, more potent for character building than all natural selection, is mostly

made early in life. "While he was yet young he began to seek after the God of David his father." He was well started. How came he to know anything about David, or David's God? We may well imagine that his early boyhood was not under the care of his wicked father, Amon, but that from the loving lips of Jedidiah, the beloved of Jehovah, his mother and from the instruction of Hilkiah, the high priest, he learned the lays of the hero-king, and the story of his deeds. Environment surpasses heredity in character building. If one could be sure of the right sort of training, it would be safer to be the son of a healthy burglar than of a consumptive bishop. Guarded from the ways of the wicked world, from the perils of power, the corruption of evil counsel, and the contamination of a licentious court—out of the sacred past the shadowy hands of holy help were stretched over him in benediction and influence, and in the depths of his spirit he sought and followed the most sacred suggestions of Hebrew history. Childhood is the everlasting chance to remake the world. The nearer we are to the cradle, the nearer we are to the Christ. Some day the Church will learn this lesson, and in a single generation will largely cancel the curse of depraved descent in the interest of our higher heredity from God. Josiah was, in the best sense of the phrase, an old-fashioned young man. Doubtless there were many of the pagan, antiprophetic party who regarded him as quite behind the times, a puritanic, psalm-singing fogy. One of the strangest illusions of sensual worldlings is that they are "up to date," and that those who reverence the past are belated "back numbers." It is so easy to forget that sin is the one unchanging and antiquated thing in the world, the one dreary monotony of history. Nothing is so unoriginal and unprogressive as sensual license. Josiah did not really go backward, but upward; his inspiration came not from David but from David's God. The so-called "spirit of the times" passes, but the eternal Spirit abides. The fashions of heaven are never out of style. No electric lamp of earthly invention shall ever supersede the sunlight. Every great reform of history in which our humanity has made a swift and sure advance, has been led by souls who, divining the meaning of the "good old times," have broken the dam of evil custom and set free the currents of the divine intent to sweep in "the good time coming."

Josiah proved himself no puritanic prig, no mere milksop satisfied with praising the past and bewailing its loss; his was a militant goodness, which at once repaired the house of God and swept away old abuses. He was a hearty hater of evil, marching in the front rank of those strenuous souls who, feeling the power of a holy past, make out of its mighty memories the pavement of the path of progress. Hebrew prophecy, suppressed in the persecutions of the long reign of Manasseh, again flamed forth, and a host of ardent young souls rallied around the banners of Jehovah. His kinsman, Zephaniah, great-great-grandson of King Hezekiah, the young Jeremiah, most faithful of all witnesses for God, and the poetic Habakkuk, whose prophetic message glowed with the lyric splendor of the Davidic psalmody—these were a part of the galaxy of spiritual genius led forth by the loyalty of the young reforming king.

These old-fashioned young men were the true possessors of the future; they were the crusaders whose courage and consecration have conquered centuries. And still the Eternal Wisdom stands in the human highway, crying, "I love them that love me and they that seek me early shall find me."

The Goodly Fellowship of the Prophets

[The following essay is intended as an introduction to the studies on the prophet Jeremiah, to which this department as well as that of Biblical Research in the next number of the Review will be devoted.]

The fall of Samaria in 722 B. C. had much the same significance to Jerusalem and Judea as the capture of Constantinople in 1453 A. D. had to Rome and Italy. In both cases they were rival religious capitals of a divided empire. Just as the eternal city condemned Byzantium as the seat of a schismatic church, so did Zion despise Bethel as the shrine of a debased religion. Yet as the downfall of the Eastern Empire poured the treasures of classic culture into Italy and, lighting the candle of learning, produced the Italian Renaissance and at last the Protestant Reformation, so the ruin of the northern kingdom endowed Judah with the gift of literary prophecy and with the Deuteronomic law, which flamed with the splendor of the great prophetic age beginning with Isaiah and Micah, culminating in the great reformation under Josiah, and ending in the birth of heart religion in the person and messages of Jeremiah. We to-day are spiritually debtors to this great age of national agony and decline, but also of religious evolution.

The prophets are the chief actors of this intense historic drama. They are greater than the greatest kings. Isaiah towers above Hezekiah, and Josiah's statesmanship pales before the radiance of Jeremiah's dream. These spokesmen of Jehovah became foundation stones of the everliving church, not so much because of their predictions as because of their vision of eternal truth. These lonely pioneers of the human spirit were trumpets through which the breath of God made wild and warning music for their own age and the inspiring melody of holy hope for all time to come. What a glorious galaxy they are! Micah, Isaiah, Nahum, Zephaniah, Habakkuk, and Jeremiah! Their writings are a part of that literature of power which the world will never let die. And this, not so much because of literary form as for their spiritual substance. Glorious as their rhetoric is at times, their message grips us by its might of meaning rather than by splendor of their style.

> Men in earnest have no time to waste
> In patching fig leaves for the naked truth.

To this period we owe the literary activity which preserved for us the holy history and divine library of sacred Scripture. The "men of Hezekiah" collected the wisdom of the past, and these with the rescued records of the northern kingdom have given us an enduring treasure, the hero stories of Israel and the Chronicles of the kings. Priceless as is this possession, it must yield for vividness of historic value to the pages

of prophecy. These are original sources and human documents of the first order; we read in them, not only the names and deeds of kings and priests, but the very life of the common people. They throb with living reality and thrill with human passion. They agonize with all the tragedy of poverty, pain, and penitential passion; they exult in all the ecstasy of human aspiration. Through them Jehovah the God of Israel has become the Lord of all the earth.

The prophets were true patriots and statesmen. To them the whole of life, and not worship alone, is the sphere of religious activity. They will not divorce either ethics or that particular department of ethics we call politics from religion. The vision of the divine righteousness must illumine the whole realm of social and civic duty. Certainly the prophetic preaching inspired the reforms of Hezekiah and the greater revolution under Josiah. It is impossible to doubt that Isaiah was in hearty sympathy with the former and that Jeremiah and his friends entirely approved the latter. Yet it would be difficult to find explicit commendation of either movement in their books. Does not this mean that the prophets perceived that no merely mechanical reformation can permanently produce real prosperity? Nothing but the religious regeneration of a nation can secure its political welfare. To-day it is the duty of every Christian to sustain every effort toward social betterment and political purification; but it is also our Christian wisdom to distrust every man-made receipt for the millennium. The Washington Conference on Disarmament will doubtless render high moral and political service to the world. But we need a religious revival rather than a "naval holiday" to rescue mankind from militarism and all other historic iniquities.

The historic crisis helped the prophetic party in their growing emphasis upon the futility of external reform and the inwardness of true religion. The nation dies, but the individual lives. Isaiah's righteous "remnant" and Jeremiah's "good figs" are found in such great souls of the exile as Ezekiel and Daniel and his companions. If Zion is laid waste, its temple in ruins, and its worship abolished, the solitary soul must the more surely find a private pathway to the heart of God. Henceforth social salvation must find its living root in personal consecration. So Jeremiah proclaims a new covenant in which the law shall be written in loyal hearts. He is one of the first to feel religion as an inward impulse; his tragic tale foreshadows Christ and the cross. He is no pessimist; the darkest clouds of his message are aflame with the glory of a coming triumph of the truth. He has left—

> A name earth bears forever next her heart,
> One of the few that have a right to rank
> With the true makers: for his spirit wrought
> Order from chaos, proved that right divine
> Dwelt only in the excellence of truth;
> And far within old darkness's hostile lines
> Advanced and pitched the shining tents of light.

THE ARENA

AN OPEN LETTER TO THE SONS OF WESLEY

Some time, somehow, unification of Methodism will be an accomplished permanent fact. The basis upon which unification will be founded will be an equitable, broad, simple, workable plan; nothing else will prove acceptable to a practical democratic people, North or South.

While no degree of perfection is claimed for the following suggestions as a basis for the unification of Methodism, nevertheless they are submitted with a prayer and hope that they may in some way add a little toward the solution of the most important problem with which the sons of Wesley will have to deal in this generation.

Name of Church

A name appropriate for unified Methodism would be: THE METHODIST EPISCOPAL CHURCH. Any prefix or suffix to that name would prove irksome if not an effective barrier to unification.

Areas

The Area Plan has come to Methodism to stay and it is well for all concerned that it has. Unified Methodism can be divided into Areas of approximately 250,000 communicants each, boundaries to be fixed according to State and Conference lines. The Area idea may prove to be the key to the solution of the unification problem.

Conferences

Four Conferences will be required and should be sufficient for unified Methodism, namely: General Conference, Area Conference, Annual Conference, and Quarterly Conference. Official Board meetings might be called Local Conferences.

The General Conference should have supervision of the work of the entire church. It should meet in the month of May, quadrennially, and have power to consecrate Bishops, fix boundaries for Areas, elect Editors for publications authorized by the General Conference and Corresponding Secretaries for the Boards under General Conference control.

The General Conference should be composed of the Bishops, who should be ex-officio members, and from one to three ministers, with an equal number of laymen from each Annual Conference, the ratio of representation to be fixed by the General Conference.

The Area Conference should have the supervision of the work within the bounds of the Area. It should meet in the month of April, quadrennially, preceding the General Conference. Area Conferences outside of the United States should meet in the month of March preceding the General Conference. The Area Conference should have power to elect a Bishop, Editor of Area Christian Advocate, and Representatives for the General Boards of the Church, and fix boundaries of Annual Conferences within the Area.

The Area Conference should be made up of an equal number of ministers and laymen, the ratio of representation to be fixed by the General Conference.

Annual and Quarterly Conferences should be maintained approximately as they are at the present time.

The third Annual Conference session each quadrennium in each Area should have the joint presidency of two Bishops, the Area Bishop and another Bishop appointed by the Board of Bishops for that purpose. All other sessions of Annual Conferences should be held by their respective Area Bishops.

General Superintendents

Bishops should be elected by and be amenable to Area Conferences and consecrated by the General Conference. Election of Bishops by Area Conferences will secure and maintain a cosmopolitan episcopacy and consecration by the General Conference will maintain the General Superintendency.

The quadrennial assignment of Bishops to Areas should be made by a General Conference Committee on Episcopal Assignments and confirmed by the General Conference. Each Area should have one Bishop.

The Board of Bishops should choose one or more of their number to preside over the General Conference, and Bishops not presiding over General Conference sessions should be seated with their respective Area delegations and have the privilege of the floor and vote.

Should the General Conference at any time establish more Areas than there are Bishops, the same General Conference could elect one or more Bishops, equalizing the number of Areas and Bishops.

Should an Area lose its Bishop during the interim of the General Conference by death or otherwise, the Board of Bishops could provide supervision for such Area until the meeting of the next General Conference.

Literature

There should be one General Christian Advocate, one General Review, and uniform Sunday-school and Epworth League literature, editors of which should be elected by the General Conference, and the place of publication fixed by the General Conference also.

Each Area should have a Christian Advocate published at Area Headquarters and called by the name of the Area, as follows: "New York Area Christian Advocate," "San Francisco Area Christian Advocate," "Nashville Area Christian Advocate," "New Orleans Area Christian Advocate," etc., editors of which should be elected as already suggested by their respective Area Conferences.

Each General Board of the Church should issue a monthly publication devoted to the interests of the society which it represents.

Colored Work

Work among colored people of the Church should be administered as among white people with Areas, Area Conferences, Bishops, Editors,

Representatives on General Boards, etc., of their own race and chosen in the same manner as among other Areas.

NOTES

Details of unification should be worked out by properly constituted Commissions and ratified by the General Conference.

Unification will mean a permanent holiday for Methodism in the matter of overlapping and rival work.

Unification will mean a world program big enough to cover with applied redemption every need of the human family. Amen!

Winfield, Kan. ROBERT L. SELLE.

PRINCIPAL PETER TAYLOR FORSYTH

THE recent death of Principal Forsyth of Hackney College, London, at the age of seventy-three years, has removed from our midst one of the greatest modern theologians. Like many another man who attained eminence, he experienced years of neglect. He did not, however, yield to the temptation to depreciate the success of mediocre men because his own great gifts failed to receive recognition. During the period of obscurity he did not mark time, but toiled terribly to equip himself for the task he was assured would be given him. Even in early life he was a marked man, and no less a leader than Dr. R. W. Dale wrote with reference to a volume of essays by some younger Congregational ministers: "Forsyth's is out of sight the most brilliant and vigorous."

Such a man could not long remain in the backwaters. In 1896 he preached a remarkable sermon on "Holy Father" before the Congregational Union of England and Wales, and at once leaped into a position of influence, which he maintained with increasing power. He kept up his habits of hard study and his writings reveal surpassing surprises of acquaintance with subjects and books outside the range of the ordinary theologian's reading and thought.

I have read and reviewed most of his books and have been impressed by his intense conservatism and no less intense radicalism. It is not easy to say to which school of religious thought he belonged, nor is it necessary. Truth was his supreme passion, and he found light in the writings of Roman and Protestant thinkers. He was a catholic in the highest sense because his thought was deeply controlled by the evangelical emphasis on what he characterized as "the cruciality of the Cross." In defending this phrase, he explained, so far back as 1906, that it was deliberately chosen by him to convey what he found no word for, adding, "In Christianity everything for time and eternity turns on the Cross, and on the Cross as Paul understood it."

To be sure, Dr. Forsyth wrote in a peculiar style, but it admirably fitted his type of thought. He is not easy reading, any more than is Browning; but whoever patiently follows him will be richly rewarded. Some think that had he written less and concentrated on a few big books,

and clarified his style, he might have been more influential. This post-mortem judgment is too far fetched. He was the Browning among theologians, and just as there is no poem of "R. B." that we could afford to spare, so it would be a difficult matter even for a committee to decide which of Dr. Forsyth's books could be dropped. Some are more valuable than others, but each one has a pointed message, and through his versatile writings he did more than any other to recreate the evangelical conscience.

Let me briefly refer to a few of these books. *Religion in Recent Art* is a profound study of the relation of æsthetics to character. *Christ on Parnassus* shows deep insight in relating painting, architecture, music, poetry and art to Christianity. *The Principle of Authority* discusses one of the central issues of Protestantism and is a notable contribution to the philosophy of religion. *Positive Preaching and the Modern Mind* is an incisive examination of the credentials of the Christian preacher. *The Person and Place of Jesus Christ* is one of the greatest books in the language on the question of Christology. *The Church and the Sacraments* is a forcible discrimination between the sacramental and the sacramentarian views of life on which hinge the vital differences between Protestantism and Romanism. *Theology in Church and State* helps to a clear understanding of the specific task of the church in the world. *The Work of Christ* and *The Cruciality of the Cross* are discerning interpretations of the Atonement, the first more popular than the second. *The Justification of God* expounds the love and the holiness of God with special reference to the element of catastrophe in history. *This Life and the Next* dwells on the moral rebound of faith in immortality. Which of these books could be spared? OSCAR L. JOSEPH.

FOREIGN OUTLOOK

SOME LEADERS OF THOUGHT

IT was inevitable that the war should affect theological literary production in several ways. The bulk of works representing extensive research has been considerably diminished, especially in Germany and France. But at the same time religious thinking has been greatly quickened and deepened. It would seem that the gain has overbalanced the loss.

Certainly theological thinking in Great Britain has been growing deeper and richer in these last years. The loss of such men as Holland, Sanday, Denney, and Forsyth is keenly felt, but the number of vigorous and impressive living thinkers is unusually large. If one should undertake to name the really notable living British theologians and biblical scholars, the list would be a fairly long one. Dean Inge is perhaps the most incisive and thought-provoking among them.

French Protestantism has been profoundly stirred by the war. The new religious interest will bear fruit in intellectual as well as practical ways. Since the war, however, there has not yet come the tranquillity

needful for the best scholarly work. French Catholicism has been considerably revived, and there is evidence, especially in the various biblical and ecclesiastical reviews, of vigorous thinking and scholarly work. Probably, however, the most significant theologian in France is the excommunicated modernist, Alfred Loisy.

In Sweden there is one preeminent religious leader whose writings and personal activities merit our best attention. This leader is Dr. Nathan Söderblom, Archbishop of Upsala and Vice-Chancellor of the university at that place. Dr. Söderblom's scholarly distinction was gained by his researches in the field of the history of religion. For several years he was professor of that subject in Leipzig. His return to Sweden took place some time before the war. The most important of his books is entitled (in its German version): Das Werdendes Gottesglaubens (Leipzig, 1916). Doubtless, however, it is in some of his addresses upon practical themes that the man's personal influence can best be understood. Two addresses published in a German translation under the title "Zur religiösen Frage der Gegenwart" (Leipzig, 1921) will be found very interesting. In the first of them the question, "Are we moving toward a religious renewal?" is discussed in an unusually impressive manner. Söderblom clearly pictures the moral and religious distress of the time, but he also bears witness to the old gospel as the only way of salvation. "We feel," he declares, "more deeply than formerly how impossible it is to keep our faith fixed at once upon the far prospect and upon the immediately pressing tasks, unless we stand upon Calvary and have a sense and experience of the divine way of suffering leading to redemption. Can anyone in this fearful time strive about particular doctrinal statements and institute an examination of men's faith, with a schoolmaster's markings for the several points? Perhaps so, for man is a peculiar creature, especially when he appears in the rôle of piety. For myself, however, everything, everything is swallowed up by the great question concerning reconciliation and satisfaction. . . . The only religion that now signifies, the only religious thought that can now satisfy the deep, inquiring souls out of all tongues and peoples, is a new, irresistible preaching of the cross, a fresh, convincing experience of the universal mystery of redemption, revealed in the Redeemer's devotion of himself in living and in dying. . . . I champion no heathen doctrine of a change wrought in the nature of God and no heathen theory of sacrifice. But I stand for that which is the very kernel of Christianity, from Paul's day until ours an offense to rationalists devout and undevout." Söderblom gratefully recognizes the advance made in modern evangelical thought and life, when, under the influence of Ritschl, the idea of the kingdom of God, which had formed the substance of Jesus' own preaching, was once more put into the foreground; but he warns against the modern tendency to take the heart of religion out of the idea of the kingdom. "In its various applications the idea of the kingdom of God is indispensable, incomparable; but in the midst of the kingdom of God stands the cross."

In the other of the two addresses, which has to do with "The Way

of the Church of Christ in This Time," Söderblom again lays special stress upon the principle of suffering. The church's way must be "a way of service, a way of suffering, a way of miracle," because this is God's own way. It is upon the second point that he lays the greatest stress. In his treatment of this idea we get interesting glimpses into the author's way of regarding Christianity as a fulfillment, not only of the Old Testament religion but also of the prophetic longings manifest in other religions. "Whenever I have had, or still have, occasion to occupy myself, in thinking and research, with these things, my wonder is ever new and great. I can never cease to reflect upon the fact that since the times of dim antiquity our race has ascribed suffering to the nature of deity, until at last an instrument of death, the cross, became the highest symbol of religion. The way of suffering is the way of God. In this time suffering forcibly asserts its place in the theory of life as never before. It would be an act of cruelty in the presence of the unspeakable woe which the World War has caused, to seize upon the idea of design and to say, this had to happen in order that a blessing born of pain should issue from it. Nevertheless, by a divine miracle a kindness has been brought forth from the distress, a compassion, a reconciliation, an ethical value, a purification, a turning to what is essential, that we had never expected to see. No view of life can now find acceptance that disregards suffering." Söderblom refers impressively to the persecutions and martyrdoms of Christians in parts of Russia and in Finland. "But the inhuman acts have at the same time revealed the superhuman, silent heroism of reliance upon God and faithfulness and added imperishable leaves to the white-and-red book that contains the history of the passion of the Christian Church."

In a circumspect manner Söderblom affirms that God himself must be thought of as suffering. He is aware of the fact that this is an idea not in perfect accord with the first article of the Creed. And yet he affirms it, although not without repudiating some of the crasser notions of the divine suffering. "Nevertheless the thought recurs in new forms, in spite of the fact that the church had rejected it in the so-called gnostic systems. How can we believe and experience the living God in history and human life, without thinking of him as suffering, since life and history are so full of suffering, or, more correctly, since what is new, significant, and full of blessing in history seems unable to become realized except through pain and death? Pascal saw the exalted Redeemer still suffering in heaven the torment of the cross. Before the World War in our own time the doctrine of God's sufferings emerged with such a man as Wilfred Monod and other Christian thinkers. It has been asked, at first softly and tremblingly, then openly: Does God suffer with us and for us? And the answer has been given: Yes. In conflict and pain God realizes himself against the insensible order of nature and the resistance of wickedness and lethargy. . . . We must join ourselves to him, bear our part in his conflict and pain, and let him help us through the hindrances of nature, distress, and inward and outward sin, unto his kingdom."

Humanity has fancied other Redeemer-Gods, who should submit to death and rise again. "Yet why should he (Jesus) alone . . . be born into the world, suffer, die, overcome death and stand for all ages in the midst of our human race? . . . Why just this one in preference to all the other millions that have lived on our earth and died? . . . Search, search everywhere, compare, investigate. History answers without possible contradiction: There is no other." Men have sought in every way to explain the unique place of Jesus in the history of the race. "We cannot get away from the two chief causes of his uniqueness. One of these I have already pointed out: not only Israel's religious tradition, but the history of religion in its wider compass, was for millenniums making ready his place for him. When he came, he possessed the power to make all of humanity's seeking after God a history of preparation for himself. The other and primary cause, which no discussion and explanation can remove, is Jesus' own person, the eternal miracle in the world." If one would explain this miracle, it cannot be done by reference to Jesus' historical environment nor to the imparting of the Spirit at his baptism. "The really miraculous element was already there. . . . The real miracle lay in the incarnation, in Christ's origin. The second article of the Creed is right as over against all attempts to explain Jesus' unique equipment by reference to the later influences that affected his development."

The other parts of the address are of like importance and interest. In the more specifically practical utterances toward the close Söderblom expresses his gratitude for the fact that his boyhood stood under the influence of the Revival, whose blessed influence must long endure. "But now a new time has come." The preaching of the Kingdom has been, here and there, rather one-sided—individualism has not always had its dues. "Now again religious individualism is demanding its right in relative independence of the outward church, nationality, and creed." The new preaching of the cross does not mean a renouncing of the ideals of a social Christianity and a return to the way of preaching the cross that characterized the Revival. "But it means a synthesis, a higher unity of the old hearty love to Christ, with its preaching of the cross and its mystical fervor, and the ethically saturated proclamation of the reign of God." "God is; that means, love is the real power of life. Only this certainty can heal our distracted Christian world. Only that can help the individual soul."

In these addresses Söderblom gives himself entire. Himself, the man, the Christian prophet and leader, not his wealth of learning. In these addresses a certain feature of his Christian personality and interest finds incidental expression, namely, his pronounced evangelical catholicity. This highly important characteristic comes, however, to fuller expression in an essay in Die Eiche (September, 1919) on "The Task of the Church: International Friendship Through Evangelical Catholicity." Readers of the Constructive Quarterly are acquainted with some of his work in this direction. By every means within his power he is laboring to bring the churches of all lands into a closer and richer

fellowship. To promote this cause he has established at Upsala a lectureship, through which representative men of various communions and from different countries are invited to discuss the problems of Christian internationalism and unity. Among the lecturers that have hitherto appeared mention may be made of Professor Deissmann and Bishop Nuelsen.

Söderblom's efforts toward international conciliation through the churches have brought him into sympathetic relations with leading churchmen in several countries. Among these are several well-known Germans, such as Rade, Otto, Heiler (perhaps the most gifted of Söderblom's pupils), Deissmann, and Siegmund-Schultze. The last is editor of Die Eiche, a quarterly devoted to the social and international tasks of the church.

Dr. Siegmund-Schultze's significance as a leader of thought is not due to any extraordinary scholarship or originality, but to his standpoint, the clearness of his purpose, and the force of his personality. Long before the war he was a pronounced pacifist in the best sense of the term and a leader in movements directed toward a better international understanding. At the same time he was actively interested in the social problems of the day. In these particulars he is to be compared with Rade.

Incidentally let it be remarked how much is published these days on the social problems of Christianity. And it is particularly noteworthy that recent writers are generally inclined to redeem and convert socialism—to modify it according to Christian principles—rather than, as formerly, to condemn it unconditionally. Among the recent books and pamphlets upon the relations of Christianity to socialism or the social task of the church, mention may be made of those of Heiler (*Jesus und der Sozialismus*), Büchsel, Althaus the younger, Gottfried Naumann (who died in 1921 without having been able to take up his duties as professor at Marburg), and finally of a book edited by Siegmund-Schultze under the title: *Die soziale Botschaft des Christentums* (*The Social Message of Christianity*). One of the contributors to this volume was Dr. Michaelis, who was for a short time chancellor of the German Empire in the midst of the war.

As editor of Die Eiche, Siegmund-Schultze, although himself a doctor of theology, has been known as a rather severe critic of the church, or churches. His critical attitude recently called forth a firm yet moderate protest from Dr. Theodor Kaftan in the form of an open letter. Inasmuch as Kaftan is one of the ablest and most influential German churchmen of his generation (he has now retired from his long service as General Superintendent of Schleswig-Holstein), and both his letter and Siegmund-Schultze's brief reply are unusually illuminating, it will be worth while to reproduce their main thoughts.

After a frank word as to the occasion of the letter Dr. Kaftan proceeds substantially as follows: "Since I am a convinced churchman, . . . I am persuaded that the watchword of Christians in the present must be 'The Church!' The faults of our 'corporate church' are not un-

known to me. I hold Christianity to be heavily burdened by ecclesiasticism, so much so that I once went so far as to say that nothing in history had so much helped, but also nothing had so much hurt Christianity as the church." Kaftan's position is based upon the indispensability of the church. Christianity never was without the church and it will not be. The possibility of individual existences without direct relation to the church, yet in the general stream of Christianity, is not thereby denied. "I hold it to be deeply grounded in the inner nature of Christianity that Pentecost followed Easter. Upon the development and vicissitudes of the church hang—this is to be understood *cum grano salis* —the development and vicissitudes of Christianity."

"You call attention now and again to the scant understanding that our existing churches have shown for the questions concerning social matters and to their narrowness as over against the international character of the church. You are right in this complaint. But with regard to this matter permit me to ask, *Did we have churches hitherto?*

"I answer the question negatively. We had—more or less under the appearance of churches—departments of state for church affairs. In the states of Prussia, for example, this condition of things was in the Older Provinces somewhat more veiled, in the Newer Provinces it existed in remarkable nakedness. State-churchdom is, as is well known, enormously older than the Reformation, and it was still unfolding itself in its crassest form even in the twentieth century, not upon German evangelical soil, but in the lands of the Orthodox Church, especially in Russia. But upon German evangelical soil state-churchdom gained, through the failure of the bishops and the coming forward of the territorial rulers, the fatal form in which until now it has worked itself out among us. The substance of the church's task is the building up of the kingdom of God; in accomplishing *this* task the church incidentally renders to the states of the civilized world the service which she owes them. Our state-churchdom reversed this. What was incidental it made to be essential and what was essential, incidental. . . . Is it to be wondered at that churches so situated should occupy—officially—an attitude of indifference toward matters of international church fellowship and, when it comes to the social problem, should look up to the state as a maid to the hand of her mistress?" So far as the social problem is concerned, the state church never was set to go, but to stop.

"Now, however, state-churchdom has been shattered by God. We may assume that this unnatural formation will not reappear. . . . The upheaval reaches deeper than many an eye sees. . . . There are doubtless many Christians, even excellent ones, who cannot get out of the narrowness which became their habit through the influence of the state church; but the number of those is growing who apprehend that the Christian church is the true 'League of Nations' given of God himself and on whom the idea is dawning, how unnatural was that state of things, which had once seemed so natural, that the Christian churches of the world took no notice of one another, unless it were to combat one another."

To such a letter Dr. Siegmund-Schultze naturally could take no serious exception. His reply, however, is very interesting. He gently repudiates the intimation that he was somewhat inclined toward a "new Christianity" that admits an admixture of foreign elements. "I too," he writes, "am chilled in the neighborhood of a hodge-podge religion. . . . However, quite another thing than a mixing of diverse elements is fulfillment. It is from this point of view that I seek to value and use both the old and the present Christianity. For Christianity is for me not a new, different religion, but it is the reign of Christ; and this reign of God as King can be set up in every place where mankind is traveling one of the many roads leading to his throne."

"The unity of the church rests upon the Holy Spirit, who fills and controls the communion of the saints. If one calls *this* communion the 'holy universal Christian Church' (holy catholic church), then I have a very high regard for the church—I *believe* in it."

"But what Christian does not feel the monstrous difference when he passes from this Una Sancta to the many unholy churches? I do not wish now to speak at all of the shocking phenomena which confront us, when we journey into some lands upon which Christianity was merely grafted. I do not wish to speak at all of the fatal outward manifestations that are to be found anywhere; but I am speaking now of matters that are fundamental. That is to say, I am speaking the essential defectiveness in the general design, of the want of a true ideal, of the ever-recurring secularization of the church—even of the idea of what the church is. And so I would once more underscore your statement: *Hitherto we had no churches.*

"How can we obtain churches? Not by accommodating ourselves to the wishes of our people or by seeking to satisfy the cultural requirements of the state. . . . A true church of Christ can arise only when, at least in an elementary way, the will and aim are clear, to bring the body of Christ to a real expression. When that is the case, I shall be disposed for the present to pass by the questions, whether the church is sadly divided and whether special interests of this or that church arise, much as I deplore these things. When that is the case, the basis is clear at least. And further: where the members of the body of Christ feel their unity and join themselves together, there is the church; even the smallest communion is thus a representation or specimen of the church.

"Should any one ask, whether such a church would know its duties toward the individual and toward collective humanity, that is, its social and international obligations, I should answer with you: As a matter of course *this* church knows its tasks."

Dr. Siegmund-Schultze briefly sets forth his view of the woeful failure of the churches in relation to the war. "Our churches"—he is speaking here of the German churches—"almost invariably kept right up with the severest, most unbrotherly, craziest stuff that a soul corrupted by war reports and *Reichsbote* anecdotes could anywise fancy. How often did my soul cry out, Oh that the scourge of Christ might

once again purge our churches of filth, this filth of national selfishness, and that a voice like that of Christ might shout to these advocates of a 'cheery,' 'joyful,' or 'holy war,' to these authors of 'war devotions,' . . . these 'German-God' Christians: My house is a house of prayer, but ye have made it a den of murderers.

"And because French Protestantism as well as the German national churches, the Polish Lutherans as well as the American church pacifists, could and still can fall under the spell of this spirit of murder, I say ever and again in the Eiche, there is not much to be expected of them, when it comes to the question, how they as churches can build the kingdom of God.

"But gladly and ever anew I greet the individuals, the few, who feel their membership in the body." And here Siegmund-Schultze addresses all such along with Dr. Kaftan: "To you I stretch out my hand in grateful, inexpressible joy and fellowship. And with you I know that to this fellowship belongs the victory, even though the world has the might."

With great firmness of purpose and good courage Dr. Siegmund-Schultze has been contending in a noble cause; and the number of those who stand by him grows steadily. There is no fundamental difference between his standpoint and that of such a man as Theodor Kaftan. Doubtless his criticism of the church is designed to be in the best sense constructive.

J. R. Van Pelt.

BIBLICAL RESEARCH

HOW TO STUDY THE FOURTH GOSPEL

What shall I do with the Fourth Gospel? is a question which comes to every student of the New Testament. The uniqueness of the Johannine literature in the Bible is indisputable. That when one passes from the Synoptics into the Johannine Gospel one enters a new world is a fact so patent that any argument is superfluous. This fact, however, would not be, in itself, disturbing, did not the two worlds appear to be more or less incompatible. And the incompatibilities begin with the first chapter of John and end with the last. Two artists (if we may regard the Synoptic portrait as one type) painted their Master's portrait. One was a realist and the other an idealist. Now, while there is no such creature as an absolute realist, since even the most ardent realist is to some extent conditioned by his notions of what ought to be; and since there is no such creature as an absolute idealist, for the ideas of the most ardent idealist are to some extent conditioned by his experience, nevertheless the two types are clearly distinct. And in this age of realism we naturally regard the realistic portrait as authentic and put a question mark after the idealistic picture, if we do not make bold to state a negative conclusion. And when the Fourth Gospel is used to support a teaching or viewpoint of Jesus, or toward Jesus, with a wave of the hand we brush aside this support with the condescending words,

"But that comes from the Fourth Gospel." And the question which then arises is, "What is the worth of the Fourth Gospel, wherein does it lie?" "To what extent is the Christ of John the Christ that was?"

It is clearly seen, then, that the chief Johannine problem is not the problem of authorship, nor could it be solved by the solution of that problem. It is rather the problem of the authenticity of the Christ-portrait painted in this Gospel. A few questions: Does the authenticity of the Johannine portrait of the Christ depend upon its historic accuracy or historic truth, as we know the word "historic"? Need it be historically true to be true? Is history the only criterion of truth? If history is a "psychological science," whose interpretation of the "facts" shall we regard as historically "true"? What is a "fact" apart from its interpretation? These considerations suggest that perhaps we had better not speak quite so glibly about the falsity of the Johannine Christ-picture. May not both the Synoptic and the Johannine portraits be "true," but true from different standpoints? May there not be different kinds of truth? Or at least different criteria of truth? The Synoptic picture may be true from the point of view of history. (Though one should remember that as Zahn says, "The Gospels are not chronicles, diaries, memoirs, or biographies: they are sermons." Yet whether instinctively, temperamentally, or consciously, the "historic sense" is stronger in the Synoptics than in John.) The Johannine picture may be true from the point of view of Christian experience. John sensed the "mind of Christ" better than the Synoptists; they knew better, or expressed better, or were more interested in the earthly conditions under which that mind unfolded. They knew Jesus according to the flesh (κατὰ σάρκα); John knew Jesus according to the Spirit (κατα πνεῦμα). John seems to have adopted the Pauline viewpoint of 2 Cor. 5. 16, "Even though we have known Christ after the flesh, yet now we know him so no more." Since all of our knowledge of Jesus is obtained, not from him directly, but from the reactions which he effected in his followers, it may well be that the life of John more perfectly mirrored forth the true mind of Christ than that of any of the Synoptists. The comparatively sober tones of their writings may be an under appreciation of Jesus, or a more mechanical appreciation, rather than the true historic evaluation. Jesus was too great to be understood adequately by his disciples.

Thus, both types of portrait, judged by their own criterion, are true. Both judged by the criterion of the other are untrue. Hence, if one admits of different criteria for the different types, the divergencies between them are not *essentially* contradictions. It is only as we insist upon judging them both by the same standards that a bridge between them becomes impossible. Taken together, they are like complementary colors which blend into the pure white light of completed truth. Some words of A. Sabatier are interesting here: "La théologie aura donc deux sources: La psychologie et l'histoire, dont l'union constituera toute sa methode d'observation, directe et indirecte. L'histoire, c'est la psychologie remontant en arrière aussi loin et aussi complètement que les documents le permettent; la psychologie, c'est l'histoire pursuivie jusqu'à

moment présent et jusqu'à l'expérience personelle du penseur." (Theology, then, will have two sources; psychology and history, the union of which will constitute its entire method of observation, direct and indirect. History is psychology reverting back as far and as completely as the documents permit; psychology is history followed up to the present moment and up to the personal experience of the thinker. The quotation is taken from p. 528 of *Les Religions D'autorité et la Religion de L'esprit. Religions of Authority and Religions of the Spirit.*)

The aim of this rather extended introduction has been to show that in the study of the Fourth Gospel, the ultimate question, the answer to which determines one's conclusions in regard to that Gospel, is the question of attitude or method of interpretation. *What was the mind and purpose of the author?* Or better, what was the dominant purpose of the author? This is essentially the problem of one's method of interpretation. If the author's *dominant* interest was to present to his readers a historic account of the unfolding of the life of Jesus, then the contradictions between John and the Synoptics *are* essential, and the Johannine portrait is to be declared untrue. Or, if his purpose was to present a logical, philosophical treatise concerning the relation of Jesus to Judaism, John the Baptist, and Greek philosophy, again one must estimate the worth of the book by different standards. Or, if his purpose was to win men to the life of fellowship with the Lord Jesus (20. 21), to preach expository sermons on the mind of Christ, then history, logic, philosophy, Judaism, Baptistism, etc., would be distinctly subordinate to the more practical purpose—they are *means*, not *ends*—and again the book is to be judged by different standards. One's method of interpretation of the Gospel is determined by the one of these three points of view which he accepts. He may find them all present to some extent, but one of them was necessarily dominant to the author's mind, whether consciously or unconsciously.

Professor Adolf Deissmann of the University of Berlin has formulated his viewpoint toward this question very aptly and unambiguously. And it is well worth the attention of those who are interested in this important New Testament problem. It is the main purpose of this paper to present the suggestions of Professor Deissmann as to how to study the Fourth Gospel. They are certainly stimulating and thought-provoking and should be of real value to those wishing to enter more deeply into this greatest interpretation of our Lord, the Gospel according to John. The writer would not be so bold as to attempt either to prove or to disprove the correctness of Professor Deissmann's position. It is only hoped that it will be stated completely enough to be clear.

1. Compare the Johannine pericopes with those of the Synoptics. (*a*) Does John presuppose Synoptic material? Does he wish to add to it? By way of illustration, John presupposed the Synoptic account of the Baptism of Jesus as known and hence he does not relate it. He rather transforms Synoptic material and adds to it. So the Passion in John is good Synoptic material transfigured. He is like a modern artist using the old symbols in new arrangements. (*b*) Does his material seem to be

from a good source? In the trial before Pilate, Jesus answers the question of Pilate as to whether he is a king or not, by the words "Thou sayest" (18. 37). This must be regarded as a non-interest of Jesus in the question. It is actually a denial. Also Pilate's answer (v. 38) shows it to be such. Mark has another tradition, in 14. 61, "I am." The Markan tradition here must be secondary (cf. Luke 23. 4).

2. What is the relation of the Johannine text and "Geistes-welt" to Paul? Luke has been called the Pauline Gospel, but John really deserves the name. (*a*) The Pauline Christ-mysticism is identical with that in John. A central thought in both John and Paul is that the essence of Christianity is fellowship (κοινωνία) with God, Christ, and man. (*b*) The frequent occurrence of the Pauline formula, ἐν Χριστῷ (in Christ), is noticeable. Chapter 15 seems to be an exposition of the formula. (*c*) Both Paul and the Fourth Gospel minimize the flesh (σὰρξ and emphasize the spirit (πνεῦμα) and life (ζωή). John really had the Pauline view of 1 Cor. 15 that flesh and blood cannot inherit the Kingdom. It is truly the "spiritual" Gospel, the "pneumatic" Gospel. (*d*) The idea of the paraclete is common to Paul and John. Though Paul does not use the term, he has the idea in Rom. 8. 26, 34. (*e*) The contrast of grace and law (1. 17) is Pauline. Cf. Rom. 6. 14.

3. Does the author take apologetic and polemic regard to the conditions of his own time? (*a*) "The Jews." Are they the inhabitants of Palestine at Jesus' time or the enemies of Christianity during the author's time? They are clearly the latter. Nicodemus misunderstands Jesus: so the Jews often misunderstood the Gospel, interpreting it crassly, as Nicodemus does. Also the Jews mocked the cross: John shows that Moses has already lifted up a serpent on the cross (3. 14). The Jews said that Jesus could not be Messiah because he did not judge the world: John's polemic is that judgment is not Jesus' function (3. 17). He protests against the conception without giving it up. In part he spiritualizes the parousia. (*b*) The disciples of the Baptist. These disciples must have been strong in the circle in which the Gospel was written. So in the prologue the writer will show John's subordinate position in the world. John was sent from God, but he was not the light. Another illustration of this point is to be found in the Nicodemus incident. In 3. 5 some omit the words "of water" as having no place in the thought of the section, and verse 8 speaks only of being "born of the Spirit." But John is polemic here. The emphasis is on the words "And the Spirit" (verse 5). The writer is not so much interested in the baptism as in the pneuma. One recalls the story in Acts 19 of John's disciples who had not yet heard that the Spirit had been given. (*c*) Against Christian gnosticism.

4. The general character of the Johannine text. Is his book written for practical use in the church services, for the *Kultus*? Is it a pericope-book. This is very important for the interpretation of the book. The Johannine speeches of Jesus must not be read microscopically, but telescopically. They were written to be read in church service. The great "I am" sections were intended to make the church services assume

the character of Christophanies. The great "Christological" sections are not really "Christology." They are testimonies, confessions. By way of illustration, probably chapter 6. 41–51 was used in the service of the Lord's Supper. Also the story of the Passion in John is a cult-pericope. The author's purpose is to paint the crucified before their eyes (Gal. 3. 1), not for historical purposes, but for religious purposes. Hence, he doesn't tell everything, but only facts of cult importance. Thus the practical exegesis is often better than "modern" exegesis because the text is meant for practical use in the church service. It follows, then, that the book is essentially a pericope-book, a book of sections to a large extent independent of each other. For example, chapter 1. 29 begins a new section. The words "On the morrow" are a pericope introduction. They have no chronological value. Also, according to the Synoptics, a Jerusalem journey at the time of chapter 2. 13–22 is improbable. But John is not to be taken chronologically. The pericopes are to be taken by themselves. In 5. 1 it is fruitless to ask what feast is meant. It is but the background of the story. Here as elsewhere John's chronology is not to be taken into account. And the fact that Jesus was early regarded as the true Passover indicates that the Synoptic date of the crucifixion is preferable to that of John.

5. To what extent are the texts popular (*volkstümliche*) texts? From the idea of the Logos, the book is regarded by many as a book on the philosophy of religion. This is wrong. Textually and from the standpoint of content, the book is simple. (*a*) The papyri show how firmly the Johannine style was rooted in the language of the people. Also the similarity of the Johannine use of the first personal pronoun and certain non-Christian and pre-Christian examples of the same style is striking. (*b*) The book is not the treatise of a philosopher; it is the confession of a mystic. The more theologically the prayer of chapter 17 is regarded, the less is it rightly understood. One should not work upon the prayer. One should allow the prayer to work upon him. The Prologue must be regarded as a confession to the spiritual Christ who became flesh to bring grace and truth and sonship. It is opposed to legalism and Baptistism. The Logos-Christ of John is the pneuma-Christ of Paul. John was not directly influenced by Philo. The Logos idea came to him through the educational fashions of the day. But he does not treat it philosophically. The philosopher sees the problem. The mystic sees the *pleroma*. John is a man without problems. They are all solved for him in Christ. Nor is John a theologian. Rather he is a confessor. A dogmatician would say, "Christ gives the bread of life." The psalmist says, "Christ is the bread of life." And the familiar Johannine antitheses, "light and darkness," "good and evil," "truth and falsehood," do not mean that the author had a reasoned-out dualistic view of the universe. John would smile if we should accuse him of not having a uniform *Weltanschauung*. He was interested in saving men. *Word*, *light*, and *life* are poetry, not philosophy.

6. Were there different hands at work in the Gospel? In general, the unity of the Gospel is not to be questioned. Wellhausen and Schwarz do

not understand the book. They demand a logical text, not the confession of a mystic. The weakness of the theory of the modern source hunters is that the interpolator is always stupid. Why should this be? Redactors usually remove offenses, rather than cause them. For example, Wendt removes 1. 6–8, 15 from the text, as not being in the *Grundschrift*. This leaves a good text, but it is no proof that it is not original. The microscopic consideration of John is not the way to understand the book. One must stand off and get the total effect. The Gospel is not a mosaic; it is a monotone text. It is a circle, not a straight line with progress of thought. There is thought-concentration. A logical text is not to be demanded.

7. What is the historic value of the book? Historically, its value is far below that of the Synoptics. It is much more a confession. Indirectly it is of first rank for understanding Jesus. It is a book of the workings of Jesus upon the writer. It also reveals apostolic Christianity. One sees the polemic against Judaism, Gnosticism, and the Baptist. In the history of the Christ-cult it is with Paul the classical book. But the author is not a historian as we know the science. He is an apologist, polemicist, confessor. His gospel is not historically founded; it is experienced.

8. What is the religious value of the book?—for the individual, the church, the times? These devotional or edifying considerations have important reflections on scientific results. These books were written not for the seminar but for the praxis.

The present value of an ancient document does not depend on its historic worth. There may be inauthentic texts with great religious value and authentic texts with no religious value. One should not exaggerate the historic. Whatever may be the relation of history to faith, religious values should be tested not by their stamp but by their intrinsic value—like gold coins. Every Bible word is only past interest until we experience it. Until one says, "So speaks the living God," the Bible is a dead letter. "Jesus speaks" is of more religious value than "Jesus spoke."

The religious value of the book is inestimable. Paul is too individual. John is the synthesis and quintessence of Synoptic and Pauline religious experience. Christian mysticism of the Johannine type, regulated by the gospel ethic, is the power of our religion. And this is the historic Jesus behind the mystic Christ. And like John's preaching, all gospel preaching must be: not only "so spoke Jesus," but also "so speaks Jesus."

Townville, Pa. FRED D. GEALY.

BOOK NOTICES

A NEW BOOK ON BOWNE

Studies in Philosophy and Theology. By Former Students of Borden Parker Bowne. Edited by E. C. WILM, Ph.D., LL.D., Professor of Philosophy in Boston University. The Abingdon Press, 1922.

THIS work is a cooperative volume, comprising papers by a number of Dr. Bowne's former students in Boston University. It is not intended as a eulogy of Bowne, his reputation being assumed as established, but as a study of various independent subjects and problems, similar to the volumes of studies recently published in honor of Garman, Royce, and James.

The introductory chapter, by the editor, is a sketch of Bowne's personality, with some attempt to outline the principal features of his system, and to indicate his position in the history of modern philosophy. An interesting feature is a part of some correspondence between Bowne and Professor G. M. Duncan of Yale University, summarizing in very compendious form one of the principal features of Bowne's system of philosophy. There is also appended a charming characterization of Bowne by Professor George Herbert Palmer of Harvard, in the form of a letter addressed to the editor, regarding some comments in the latter's paper.

A paper by Professor Coe, printed in part or whole, I believe, in this number of the REVIEW, is on the empirical factor in Bowne's thinking, which seems to the writer to live on in the greatest vigor in our minds to-day, rather than the dialectic or speculative factor. "He turned multitudes of minds away from religious, theological, and metaphysical conventionalities toward certain of the living dynamic realities of experience."

The third paper is by Professor Brightman, on the subject of neo-realistic theories of value. Value-theories are classified as holding value to be either mental or extra-mental in kind, either subjective or objective in locus, and as either personal or impersonal. Perry's theory, which regards value as fulfillment of interest, is based on a behavioristic psychology, and includes both naturalistic and antinaturalistic features; it is a subjective, impersonal, mental (or "consciousness") theory. Spaulding is treated as another typical neo-realist, differing radically from Perry in theory of value, as well as in theory of consciousness. He holds to a Platonic, objective, impersonal, extra-mental theory. Each theory contains elements of truth which are more adequately expressed by a mental, objective, personal theory.

The next paper, by Professor Hayes, attempts to show that the Methodist Church, founded by John Wesley, was the most tolerant ecclesiastical organization since the time of the apostles, and that it encouraged all freedom of thought and all reverent scholarship as no other existing church did; and the suggestion is made that Professor Bowne was in the line of succession with John Wesley, standing in his day for the same

high ideals in genuine scholarship and all-inclusive toleration. The motto of both was, "Think and let think."

The paper on religious apriorism, by Professor Knudson, states that the term "religious a priori" has become the watch-word of an important theological movement, represented by Ernst Troeltsch, Rudolf Otto, and Wilhelm Bousset. Their contention is that there is in man's rational nature an immanent religious principle, an a priori, that guarantees the truth and permanence of religion. As to the nature of the religious a priori and its relation to the theoretical reason there is no agreement, but its bare existence—it is urged—provides a safeguard against religious relativism and authoritarianism. The term "religious a priori" has objectionable rationalistic implications, but brings out in a suggestive and significant way the essentially religious nature of man.

Professor Youtz's paper on democratizing theology maintains that the democratization of theology calls for the overthrow of three tyrannies which beset the thinking of to-day—orthodoxy, mechanism, externalism. Orthodoxy is defined as "the mental habit of thinking religion in terms of fixed standards, and not of living truth." Mechanism is "the widespread tendency in our thinking to treat the experiences of consciousness as though a man were simply a resultant and not an actor." Externalism is the tendency to forget that "the essentially spiritual is an inward movement, an inward act, an inward achievement." In the spirit of emancipation and freedom we must bring Jesus' living message to the people, namely, "the challenge to rise up and follow him, and go against the strong currents of life, and wrest a victory over the world in the form of Christly character, Christly service, and a new Christly order of society in which men shall follow Christ, not because he has the loaves and fishes, but because they love him and want to follow him!" This is the path out of unreality and weakness into reality and power.

There are two farther papers by Bishop McConnell and Professor Van Riper on Bowne and the social sciences, and on logic, summaries of which the writers unfortunately failed to furnish in time for inclusion in this review, and which my readers will therefore have to seek out, in their complete form, in the volume itself.

May the little volume serve the purpose for which it was meant, and measure up, to some small extent, to the ideal which Bowne would himself have conceived!

Boston, March 13, 1922. E. C. Wilm.

The Origin of Paul's Religion. By J. Gresham Machen, D.D. Pp. 329. New York: The Macmillan Company.

The lectures which now form the substance of this book clearly represent the settled conviction of their author that Paulinism is Christianity, and that Christianity, in its nature and origin, is a supernatural religion, being indebted to no contemporary philosophy or religion.

Of the eight chapters, three are taken up with introductory studies. "The principal subject of investigation," namely, "What was the origin

of the religion of Paul?" is reached on page 117. Part of this introduction, however, serves clearly to set forth the argument. Paul is shown to be anything but a liberal Jew; in fact, he is not even an Hellenistic Jew, according to Professor Machen's interpretation of his boast in 2 Cor. 11, that he is a "Hebrew of Hebrews." For the "key" to the understanding of this expression is to be found, not in other Pauline usage but in the terms "Ellenists" and "Hebrews" found in Acts 6. 1 (p. 46, cf. pp. 175, 256), whereby it is established that Paul is strictly a Palestinian Jew, not a Jew of the Diaspora.

The historical Jesus is made the basis of the religion of Paul, a fact which appears clearly enough in prospect before the first chapter is read. "The Jesus of the Gospels is a supernatural person" (p. 5); "the traditional view of the New Testament and the supernaturalistic conception of the origin of Christianity" (p. 31) usually go with the acceptance of the Pastoral Epistles as genuine; caution should rule in admitting any difference that is said to exist between Paul and the intimate friends of Jesus, for "then the way is opened for supposing that he was in disagreement with Jesus himself" (p. 40). The judgment of our author is early expressed that "it was not Paul the practical missionary, but Paul the theologian, who was the real apostle to the Gentiles" (p. 17).

The chapters on "The Early Years" and "The Triumph of Gentile Freedom" minimize the differences that appear to have existed between the Christians of Antioch and those of Jerusalem. "The Decrees of the Council at Jerusalem" were of but limited application and "the relation between Paul and the original disciples of Jesus was cordial, with no reason to suppose that the good relationship was broken off at any later time" (p. 113).

Not only are we to expect the new wine of Paulinism to be unmixed with any strain of earthly philosophy or contemporary religion, but even the conversion of Paul is to be assumed as entirely without any psychological preparation (p. 61ff.). As Paul "is willing to stake the whole of his life upon the immediateness of his conversion, and upon it base his apostolic authority" (p. 68), it seems best to our author to oppose all attempts to exhibit the conversion of the apostle as the end of a series of mental states.

It seems to the reviewer, however, that we should be already past the time when any given experience of a human being can be estimated apart from the mental history of that person, or when a system of thought, even if it have for its subject the redemption of the race, can be considered to be evolved with absolute detachment from other philosophic or theological thought of the times.

The constructive argument of Machen, covered by Chapters IV to VIII inclusive, deals with three theories as to the origin of Paul's religion, no one of which receives his approval. The theories are: First, that Paulinism is to be traced to the Jesus of modern liberalism, as many, from Ferdinand Christian Baur to the present time, would reconstruct him. Secondly, that the contemporary Judaism, particularly in its forms of Messianic expectation, contributed chiefly to the formation of Pauline

Christianity. Thirdly, that the Christianity of Paul gained much from the so-called pagan or mystery religions of the Greco-Roman world.

In the discussion of these chief hypotheses of the opposition, Professor Machen has shown a remarkable familiarity with the writings of the leading continental scholars as well as with those of England and the United States. At times he engages directly in combat with one or more of them, and, granted his premises, comes away with the laurel. Yet the reader at times regrets that it seems desirable to Professor Machen to question the motives of men who for years have shown themselves to be sincere searchers after truth and not in any sense "special pleaders," as, for example, on pages 48, 207, and many other places.

When Machen turns to the defense of his own theory, one reader at least feels that he has before him a thoroughgoing piece of apologetic, so rigid, indeed, that the ever dangerous "either . . . or" to which the hypothesis is subjected leads to regret that the religion of Paul should ever be submitted to it.

The author goes to great lengths to prove that Paul *could* have known the details of Jesus' daily life and teaching, and few would doubt that he could have been, nay, must have been very familiar with these details. The question to be considered in such a treatise as the one under review is, however, not so much, Did Paul use this knowledge when he wrote? but Why did he not use this knowledge when he wrote his epistles? No amount of straining can produce a handful of items other than those referring to the birth and passion of Jesus. For some reason the teaching and life of Jesus in detail were omitted from Paul's writings. The answer to the question Why? would take us farther on our way to complete solution of the Jesus and Paul question than this volume of lectures conducts us (cf. p. 147).

There is some doubt as to the meaning put into the term "historical Jesus" by Professor Machen. This is regrettable, for it is the "historical Jesus" who is precisely the basis of Paul's Christianity. Sometimes the definition is broad, as broad as "the Jesus of the whole New Testament and of Christian faith" (p. 317); the Jesus of the gospels is both a real historical person and a supernatural person (p. 5); "the heavenly Christ of Paul" is possibly set over against "the historical Jesus" as "another Jesus" of 2 Cor. 11. 4. It would minister to clearness if the term "historical Jesus" were kept strictly for the Jesus whose earthly life is recorded in the Gospels, when other terms, as "the heavenly Christ" or "the spiritual Christ" or "the dynamic Christ," would stand for the Christ who, still living in the world of persons, is experienceable in the Pauline sense.

The field in which Professor Machen conducted his investigation is still not overworked. In a sense it is "white to the harvest" and it is an encouraging sign that such well equipped scholars are entering it. The present product of this study is indeed a worthy sheaf; but, of course, the last word has not yet been said. No fact or series of facts should be neglected for fear of unwished for results, the strictly human values in religion must be estimated, in fact, we should probably talk more about

religion and less about religions. It is the conviction of the present writer, however, that origins do not necessarily determine, in themselves, intrinsic values. In this, he notes, he differs with Professor Machen.

The work is equipped with an admirable Index of Names and Subjects and a list of biblical passages found in the volume.

Garrett Biblical Institute. ERNEST W. BURCH.

Altar, Cross, and Community. By W. F. LOFTHOUSE, M.A. Pp. 310. London: The Epworth Press. Price, 4 shillings.

THE Fernley Lecture is delivered during the annual session of the Wesleyan Methodist Conference of Great Britain. This is the lecture for 1920. It has been rumored that when the lecture was delivered it evoked a great deal of criticism. One may easily believe this to have been the case. It is to be questioned if the Fernley Lectureship has ever produced anything quite so daring as Professor Lofthouse's book. The title is awkward, and the paper covers are not promising, but such details are soon forgotten by the reader who gives himself up to the force of the argument. Briefly, the book is a discussion of the idea, fact, and function of sacrifice, and of its supreme expression and fulfillment in Christianity.

Almost one half of the book is historical. We are shown the rude religious practices of the denizen of the jungle and the bush, the elaborate ceremonials of India and Greece, the suggestive symbolism of the Mystery Religions, and all the varied forms of sacrifice as these were offered among the Hebrews. It is contended that amid all the diversity that thus comes to light, there is one common feature, namely, the search for divine-human reconciliation or communion. The worshipers—for sacrifice is held to be essentially a social act—would enter into communion with their deity. They bring an offering. But why do they? As a payment? No. Sacrifice, at least in its primary sense, is not "a system of bribery or of commercial dealings with heaven" (p. 57). But they bring it in order that the deity, by sharing with them in their gift, may enter into fellowship with those who bring it. The gift is a means of establishing a personal relation. "What can lie behind sacrifice, as we observe it, save these two conceptions—a person to be approached and a society to approach him? . . . In all his gropings and hardships, his terror at the unknown or his savagery to foes and even friends, his callousness to the sufferings of the weak, and his dark and turbulent passions, man has made the discovery, in the midst of his blindness, of these two great principles on which society and religion would both seem to rest, and he has never wholly lost them. Throughout all his feeling after God he has held to the great rite that has embodied these ideas, even although he has all but forgotten the ideas themselves" (pp. 56, 57).

But every rite tends to gather accretions. Professor Lofthouse shows that it is so in the case of sacrifice. Thus we find associated with this primary idea of reconciliation the other ideas of substitution and expiation. We meet them all in the Old Testament, where there is ample evidence

that both priest and people often conceived sacrifice as an end in itself—"as the one thing God desired from man" (p. 121). But in the Old Testament, as elsewhere, we find a vehement protest against sacrifice conceived in this secondary and external way. In India and in Greece the protest failed. Among the Hebrews the failure was partial in that the prophets, who were the chief protestants, did not wholly root out the practices and beliefs which they abhorred. But they succeeded in doing two things: they destroyed all sacrifice, save in one place, and they drove out of sacrifice the idea of a general atonement. In doing this, they went far toward destroying the religious value of the elaborate priestly code. "At the end of the development of Jewish religion, as it is recorded in the Old Testament, we have a consistent theory of sacrifice, which finds no place for atonement or propitiation . . . but which clings all the more to the thought of sacrifice as a means to communion—the removal of the last obstacle to the presence of Jehovah in the midst of his people" (p. 121). Thus we have the prophetic emphasis on the offering of the transformed life. By Jeremiah, for example, "reconciliation is seen to be only through the reformation and forgiveness of the heart" (pp. 144, 145), and by the Second Isaiah such reformation is anticipated through the "sacrifice" of one who himself will bear not the "guilt" of men, not their "penalty," but their "sins" (see pp. 150-153).

It is not difficult to predict what will be the application of all this to Jesus and the teaching of the New Testament, and to the course of theological thought. Here Professor Lofthouse lays down a principle which is simple enough, but which has all too often been ignored. The principle is that the conception of reconciliation found in the mind of Jesus provides the standard whereby we are to test the value of every doctrine of sacrifice. Now what we find here is that Jesus carried on indirectly the prophetic protest against the priestly system by making repentance the one condition to the forgiveness of moral fault; that "Jesus stood for just that side of sacrificial religion which the Levitical system had neglected—the free approach to God as children might come to a father for whatever they needed" (p. 175); that Jesus, being equally "at home" with God and with man, is the ideal means of communication between them, making it possible for man to "get at" God because he is himself the road, the believer being "brought into touch with God because he puts himself in touch with One who is in touch with God already" (p. 177); and that "to accept the principles which he taught and the way of life which he laid down as authoritative and as the true path of obedience to God" is to "accept Jesus," and if he is so accepted "he really becomes thereby the means of communication between man and God" (p. 179). It is clear therefore that Professor Lofthouse would not isolate Christ's death from the rest of his experience. He claims that the language in which our Lord speaks of his death neither suggests nor illustrates Levitical (that is, priestly) ideas (see p. 173). "His death would have meant nothing to us, it would have done nothing for us, apart from his life. . . . His whole life, from the manger to the cross, and from the cross to the Mount of Ascension, was the great sacrifice. It was because he was at once the Son of man and the Son of God

that he has brought men to God. What the victim was supposed to become in the sacrificial moment at the altar Jesus was through the long, sacrificial years of his life—the mediator between God and man" (p. 181).

But is this also the apostolic interpretation? Professor Lofthouse claims that it is. He does not deny the use of sacrificial language—what Bushnell would call the "altar forms"—by Paul and the other New Testament writers, but he does claim that they never think of Christ as a "substitute," but as one who by what he was and did brings sundered parties together. Paul "saw a stupendous act of love and self-devotion inspired by One who would stop at nothing, even the torture and ignominy of his own Son, to break down the barrier between sinful men and himself. . . . Paul's conception of the sacrifice of Jesus is one with the conception held by Jesus himself. . . . Christ is our sacrifice, not because he dies instead of us, but because he makes it possible for us to come with boldness into the presence of God" (pp. 195, 196). To a large extent, the history of theology is the history of the replacing of this "deeper view" of sacrifice by "less profound and moral ideas of expiation and penalty and substitution, and of how the expressions, so frequent and touching, in the New Testament writers, 'by his death,' 'by his blood,' were changed into the forbidding terms of a legal document" (p. 240). On the basis of his findings, Professor Lofthouse offers an illuminating discussion of "The Eucharist and the Mass," of "Faith and Forgiveness," and of "Sacrifice and Reconciliation." In these discussions he reveals a deep sympathy with two of the emerging features of British Methodism, namely, the desire for a more adequate and impressive doctrine of the Lord's Supper, and the desire to make what is central in the work of Christ central also in the life of society. Reconciliation to God involves reconciliation to man. The law is the same in each case. "Since everything which the church calls sin and the moralist vice is the result and the sign of the barrier between man and God, the sacrifice of Christ, as long as that barrier exists, must be carried out by the Christlike ministry of his followers" (p. 306).

To that increasing number for whom the more familiar ideas of the work of Christ are full of difficulty, this book will come as a breath from the ocean. They will be grateful for so clear an expression of their own half-formed convictions. Others will reply: "This is nothing but a moral influence theory of the atonement." Professor Lofthouse properly takes exception to that contemptuous "nothing but." On what ground are we justified in calling the ideas expressed in this book "shallow," and those expressed by Anselm and Grotius "profound"? In the view of Professor Lofthouse, Christ reconciles God and man because he makes possible the removal of the barrier which keeps them apart. That barrier is the sinful spirit—that, and nothing else. Is he right? If the abstract is necessarily profound, and the simple and concrete necessarily shallow, then the construction here presented must suffer. But why deify the abstract? What practical end, after all, is attained by a metaphysic of abstract Law and abstract Holiness, and their supposed demand on an abstract hostile humanity? Whatever a person's theory of the back-lying principles of reconciliation may be, the actual reconciliation itself comes about in only

one way—by the removal of that which keeps the man from God. That there is a barrier in man all are agreed. That there should be a barrier in God other than that supplied by human sin, and which repentance suffices to remove, is becoming increasingly difficult for many to believe. Surely it is a travesty of the whole idea of Him whom Jesus called "Father" to suppose that he would not forgive sin until he had "satisfied" himself or something called Law by exacting some kind of penalty or by making some kind of legal demonstration. There will be many who will join with the reviewer in thanking Professor Lofthouse for this book, so courageous, so convincing, so true to the essential witness of Scripture, and therefore also so profoundly Christian.

EDWIN LEWIS.

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Spiritism and the Cult of the Dead in Antiquity. By LEWIS BAYLES PATON, Ph.D., D.D., Nettleton Professor of Old Testament Exegesis and Criticism, Hartford Theological Seminary. Pp. ix+325. New York: The Macmillan Company.

THIS is a sound, useful, instructive, and interesting book, made in a thoroughly workmanlike manner by the practiced hand of a competent as well as careful scholar. The making of a good book has to be learned by practice of the art, and Professor Paton has practiced long enough and well enough to know and to do. But even if the work were less well done it would still be worth the reader's while, for its subject is of unfailing interest to every thoughtful human being. Normally constituted men long for a life after the great dissolution of death, and seek by religious faith, by psychic research, or even by means either wholly or partly subversive of reason to confirm the deathless hope. A single death in a family renews the wonder, the questioning or the faith of those who are left behind, and the numerous deaths in any community through shipwreck or a mine explosion set the whole vicinity again upon the scent for the trail of life after death. A great war which brings death to youth not seldom sets whole peoples agog with a new desire to know that these who have passed away before their time are still alive though breath has left the body. In such times there is always a recrudescence of Spiritism, commonly but erroneously called Spiritualism. To tell the story of Spiritism in Antiquity and to explain its meaning and significance is the purpose of this book. It is a most useful purpose, for it is folly for us now to ignore what our forebears or predecessors have done or what other peoples, however strange, may have thought. Those of us who have a deep concern to understand the Bible dare not ignore the problem, and he who has intelligence about it to offer may well challenge our attention. For any who may be seeking light upon the history of present ideas or hopes it may be well to indicate the scope of this book by setting down the chapter titles, and here they are: I. Spiritism in Primitive Religion; II. Spiritism in China; III. Spiritism Among the Indo-Europeans; IV. The Cult of the Dead Among the Indo-Europeans; V. Spiritism in

Egypt; VI. Spiritism Among the Early Semites; VII. Spiritism in Babylonia and Assyria; VIII. Earliest Hebrew Conception of the Dead; IX. Babylonian Influence on Hebrew Conceptions of the Dead; X. Worship of the Dead by Israel; XI. Early Opposition to the Worship of the Dead by Israel; XII. Prophetic and Legal Denial of the Vitality of Spirits; XIII. New Theories of Immortality in Post Exilic Judaism; XIV. The Teaching of Jesus in Regard to Immortality; and then there follows a serviceable index. This list of chapters shows how comprehensive is the book, and at the same time declares plainly that no one scholar, however learned, would be able to know all these languages and literatures at first hand, nor does Professor Paton make any such claim. Indeed, he states explicitly his limitations, saying, "In the fields of Semitic religion and of the religions of Israel, Greece, and Rome, the author has been able to work at first hand from the sources; in the cases of the religions of China, India, and Egypt, and some of the Indo-European races, he has been obliged to depend upon the researches of others" (p. viii). In judging the book as a whole I have to say that, in so far as I can claim any real right to speak, it is fully satisfactory, and deserves full commendation. The only chapters that I can test at first hand are those relating to Egypt and the Semites. As was to be expected, these are sound and thorough. I do not think that they are everywhere equal, nor could that be expected of any writer. The best are those concerning the Hebrews, in which field Paton is an acknowledged master. I have noticed a few quite insignificant spots in the Babylonian translations which I think might be done better. Thus, to cite an illustration in itself of no importance, there is on pp. 213, 214 a translation of the curious passage about the "toothache worm," which is taken from Thompson. It could, I think, be bettered, as I have tried to do in my *Cuneiform Parallels*, pp. 52, 53. I may also say that in the chapter on Egypt I have considerable doubt about some of the judgments based upon the conclusions of even so excellent a scholar as Breasted. These are, however, spots on the sun, and I commend the book gladly and heartily.

Drew Theological Seminary. ROBERT W. ROGERS.

An Encyclopedia of Religions. By MAURICE A. CANNEY. Pp. 397. New York: E. P. Dutton & Co. Price, $10.

THIS is an attempt to make a reference book of moderate size on the general subject of Comparative Religion. Its editor is Professor of Semitic Languages and Literature in the University of Manchester, England.

While it contains much valuable material, it is strangely lopsided. For example, the Irvingites (a small and vanishing English sect) are given two full pages, while Wesleyan Methodism occupies a page. The two greatest Protestant bodies in Christendom, the Lutherans and the Methodist Episcopal Church, are not mentioned at all, while even the Christadelphians, an almost invisible American sect, is allowed several hundred words. And that misnamed society, Christian Scientists, fills

two pages of the book. Half a page is given to the Atonement, but there are no articles on Sacrifice, Sin, or Salvation. Of course, one purpose of an encyclopedia is to furnish information on obscure and unfamiliar subjects and things, but certainly fair attention should be furnished on important subjects and facts.

So far as we have examined and tested this book, it is learned and accurate, and the information given is of the highest value. It is a very useful handbook, so far as it goes. But the one volume, *Dictionary of Religion and Ethics*, reviewed in the January–February, 1922, number of this REVIEW, is far more comprehensive and quite as accurate.

The book is very British, both in its sources and subjects. While it does not wholly ignore foreign scholarship, American, French, and German writers have influenced its information very little.

Every minister and teacher, especially those who cannot afford expensive books of reference, should use all their influence to make their local public libraries secure such outstanding reference books as the Hastings *Encyclopedia of Religion and Ethics*, the twelfth and last volume of which is just coming from the press. Then they should add *The Jewish Encyclopedia*, *the Catholic Cyclopedia*, and, above all, when it comes out, the projected *American Encyclopedia of Christianity*. A public library should be rich in reference books.

The Promise of His Coming. An Historical Interpretation of the Idea of the Second Advent. By CHESTER CHARLTON MCCOWN, Ph.D., D.D., Professor of New Testament Literature in the Pacific School of Religion. Pp. xvi+256. New York: The Macmillan Company. Price, $2.50.

DR. MCCOWN'S book is to be praised above all for its method. After a brief exhibition of the nature of the eschatological problem to-day, the author devotes the larger part of the book to a critical history of apocalypticism and concludes with a positive, constructive discussion of the content of truth in the idea of the second advent. This last part is very sane and helpful, and for the ordinary reader it is likely to be the most welcome portion of the book. It is, however, the historical study of apocalypticism that gives the book its distinctive character. Now one might have expected that his "history-of-religion method" would have led Dr. McCown to a rejection, with many another modern scholar, of every form of eschatological realism. But such is not at all the result of Dr. McCown's thinking. His historical studies have, indeed (along with his theological reflections) led him to conclude that the formal aspects of the biblical apocalypses are not of the essence of revelation, but he holds that there is, after all, something fundamentally true, and therefore indestructible and irremovable, in the biblical hope of a real consummation of the kingdom in the coming of our Lord. This standpoint is very gratifying, and it is expounded with much force. In a day when the widespread disgust at the excesses and absurdities of much current adventistic teaching and an overemphasis upon evolutionism have

led many to reject every thought of a Second Advent but an "immanent, progressive coming," it is good to have a fresh, scholarly discussion that tends to conserve the essence of the historic positive Christian hope.

J. R. Van Pelt.

The Prophetic Ministry for To-Day. By Charles D. Williams. New York: The Macmillan Company.

Here is the authentic voice of leadership in high places. Bishop Williams speaks out as the prophet of God. If he lays the prophetic burden upon his brethren of the ministry it is because he has himself borne it and bears it nobly to-day. The reader of these lectures cannot help asking what would be likely to happen in the church and in human society if all those who speak from the vantage ground of high position within the ecclesiastical order of the various branches of the church should proclaim such a message as we have in these Lyman Beecher Lectures.

The very title of the book is significant: *The Prophetic Ministry for To-Day.* And it is with the prophet that the lecturer deals from start to finish. The minister has other functions than the prophetic, but this is basic and finally determinative of his worth to society.

In the opening lecture we are presented with a composite picture of the modern minister. The past has contributed to make him what he is. Prophet, Priest, Administrator, and Rhetorician are traceable in the lineaments of his face. Brief paragraphs set off the distinguishing marks of these different types. Insight is displayed in discriminating between the desirable and undesirable strains in this heritage. The "business manager" and the "public entertainer" are set forth in their true light. The priest and the prophet are balanced and adequately appraised. The next four lectures, dealing in turn with the Prophetic Succession, the Prophetic Inheritance, the Prophetic Message for To-Day, the Prophetic Program for To-Day, form a section in which history and present-day life are shown as contributing variously to the personal life, equipment, and task of the minister of Christ.

While the author makes something out of "Apostolic succession" for the sake of continuity and regularity he makes much more out of "prophetic succession" for the sake of the moral and spiritual needs of men and society. The man conscious of these needs and speaking a message God-derived, himself filled with the sense of God, stands in the line of a vital succession. His inheritance is a rich one. Historically the message of the prophet is a social message filled with ethical content, seeking the establishment of the rule of God in all the earth and throughout the whole of society.

It is in the light of the foregoing that the prophetic message is to be discovered. Chiefly is it to stress the principles and practices that help forward the Kingdom of God in human society. "It is the church's business to be radical and go to the roots of things, to proclaim the principles upon which alone civilization can stand secure." These principles are

concerned with the individual life, with the economic order, with national and international relationships. The program is not a ready-made formula which may be passed on from one to another. It grows out of the purpose with which the message is burdened. Whatever sets forward the work of making society more truly Christian, and not merely more truly social, has a place in the program. The "temper or attitude of good-will" is to be created and made more nearly universal. The "mercenary motive" is held to be a powerful force working in the opposite direction. That the pre-war church miserably failed to proclaim this message and advance this program is held by the lecturer to have been due to two chief causes: the lack of vision and the unhappy divisions into which the church had been broken.

Chapter 6 is the heart of the book. Here we have a clear outline of the three roles which may be followed by the modern minister-critic, reformer, prophet. It is almost impossible to give any adequate indication of the author's treatment of this part of his subject. With an insight that reveals a deep understanding of the workings of the human mind, and in language that hits the mark with unfailing precision, the weakness and the strength of the minister as a man among men in the world of present-day life are set forth. The herd instinct, the domination of the master class, the superficial qualities of the "good mixer," the man who falls a victim to the notion that he must "do" something that shows a positive result in social conditions, all come in for treatment and valuation. The conclusion is a clear presentation of the ideal of the prophetic ministry in which the prophet "sees whole and steady" and follows the course indicated by his vision at whatever cost to himself without succumbing to the temptation to play the part of a pseudo-martyr.

A following chapter draws a fine distinction between the prophetic and the priestly functions of the minister and places emphasis upon the individual and sacramental aspects of the holy calling always needed to balance and fulfill the commission to discharge a complete ministry.

The final lecture sets forth the social gospel in its widest implications as the "gospel for a day of disillusionment." Program-makers and movement-organizers in all our churches may well consult this chapter.

It is to be regretted that this excellent course did not at some point stress the fundamental relation of a prophetic ministry to the task of Christian education. In this realm the message and program come into contact with the minds chiefly responsible for that better world which is slowly shaping. This cannot be held to be a minor omission, but the author may definitely have limited himself in this respect.

East Orange, N. J. DORR F. DIEFENDORF.

The Christian in Social Relationships. By DORR FRANK DIEFENDORF. Pp. 125. New York: The Methodist Book Concern. Price, 75 cents.

MANY books on the social teaching of Christianity suffer from over-emphasis of the theoretical or from undue stress of the practical. Few writers combine historical knowledge of the social context of the New

Testament age with first-hand understanding of modern social problems. The interpretation and application of New Testament principles therefore fail to secure intelligent assent. To be sure, we agree that the New Testament solution is final, but many are confused how to give effect to it.

This book by Dr. Diefendorf is the product of a thinker and a worker. As pastor of Roseville Church, Newark, for thirteen years, he made discerning use of his unusual opportunities to study the social question. He has also mastered the best literature on the subject, but while he does not quote any learned names, his treatment of the theme is marked by mature judgment. His suggestions are so timely that the book will be welcomed by all who are beginning to think of the issues in the light of Christian teaching and obligation, as well as by others who have given considerable thought to them.

Dr. Diefendorf is quite right that no ready-made programs are feasible. Each community must understand its own needs and formulate its own program in accord with the positive message of Christian redemption. We are therefore not treated to embarrassing diagrams, with their hieroglyphic signs, nor do we have wearisome statistical schedules. The more important matter is to get the historical perspective and the correct conception of what should be done and how it might be carried out. The writer keeps himself in the background with becoming modesty, but what he has written in these pages is virtually a report of his own successful efforts in cooperation with others of insight and foresight.

It is by no means an easy work to engage in the modern crusades for the kingdom of God, but the results more than compensate for all the sacrifice of time and energy. "Be prepared to pay the cost of your service of Christ and humanity. Someone has paid the cost of our liberties and privileges: why should not we in turn be willing to pay a part of the price of the greatening good of the world?" This is the spirit in which this excellent manual is written. There are thirteen chapters on the social emphasis of Christianity and its bearing on public education, the wage problem, working conditions, public health, amusement, commercialized evil, criminology, the efficient church. Preachers will find it a good tonic; adult Bible classes cannot have a better text book; all thoughtful folk will find in it a stimulating summons to realize the ideal of the kingdom of God.

OSCAR L. JOSEPH.

The Life-Story of Sir Robert W. Perks, Baronet, M. P. By DENIS CRANE. With 7 Illustrations. Pp. 240. London: Epworth Press (J. Alfred Sharp). Price, 2s. 6d. net.

IN an academy this reviewer attended when a boy, the principal at the opening of the day's work would take up a little old worn copy of the Bible and read a verse from the Book of Proverbs. Sometimes the passage was, "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men." The subject of this biography is the best commentary on that text. And it is a fascinating story of a full, noble, active life, where every honor has been more than

earned by hard work, incorruptible integrity, and Christian devotion. Unlike too many men reared in Methodist homes, this man remained true to the church of his fathers (his father was the Rev. George T. Perks), not from a timid conservatism but from conviction and affection, an affection which did not prevent but rather caused him to advocate reforms and thus increase her efficiency and insure her future. The extension of the pastoral term and the full use of laymen without derogating the rights of the clergy were two of these reforms, and in the general building up of his church, her legal and other defense, and especially the Million Guinea Fund—one of the most romantic stories in church history—he rendered splendid and unselfish service. This book, which has only two faults—it is too short and has no index—sheds light on the religious and political history of England within the last fifty years, besides being the record of the life of a student, lawyer, organizer, engineer, statesman, and even of an ecclesiastic in the best sense. It is interesting that one of the changes he opposed, the use of chairmen of districts in full time in supervision of their districts (like our district superintendents or bishops), has recently been taken up in a limited way as an experiment. Will it succeed and be adopted as a part of the polity of the Wesleyan Methodist Church? That church in Canada on her union with the Methodist Episcopal Church of Canada adopted a general superintendent, even though his functions are limited. J. A. F.

The Conservative Character of Martin Luther. By GEORGE M. STEPHENSON, Ph.D. Philadelphia: The United Lutheran Publication House, 1921, 143 pages.

THIS little book gives a true, impartial, excellent account of Luther under the point of view of his general conservatism: I, The Formative Years. II, The Catholic Reformer. III, The Break with Rome. IV, The Radicals at Wittenberg. V, The Peasants' Revolt. VI, The Marburg Colloquy. VII, The Augsburg Confession. While it contains nothing new, it can be heartily commended to any who have been inclined to look upon the Reformer as an iconoclast. On p. 25 the author says: "It never became the doctrine of the Church that the forgiveness of sins accompanies the purchase of an indulgence." This is true in the sense of an official creed, not otherwise. Official instructions made the purchase of an indulgence itself a plenary remission of sin, and the Jubilee indulgence as giving grace and plenary remission. Therefore in the Ninety-five Theses (Nos. 5, 20, 34) Luther speaks of those buying indulgences as thinking they are sure of salvation and free from guilt as well as from punishment. (See Faulkner, in Lutheran Quarterly, October, 1917.) Remove the umlaut from the u in Bucer's name on p. 119. J. A. F.

Silhouettes of My Contemporaries. By LYMAN ABBOTT. 8vo, pp. x + 361. New York: Doubleday, Page & Co. Price $3.00.

FEW men have been in vital touch with more of the movements and personalities of the last half century than has Dr. Abbott. He has, during

the course of his life, written voluminously along many lines of thought, and naturally has sometimes provoked considerable disagreement, but it is to the highest degree doubtful if he ever wrote a single page devoid of interest or suggestion. *Silhouettes of My Contemporaries*, published and likely for the most part written in its author's eighty-sixth year, might be regarded as a footnote to Dr. Abbott's notable volume of reminiscences, but it is in itself a distinct contribution to biographical literature. Among the subjects of the "silhouettes" are the following: P. T. Barnum, John B. Gough, Alice Freeman Palmer, John Fiske, John G. Whittier, Henry Ward Beecher, Phillips Brooks, Booker T. Washington, Theodore Roosevelt, and Jacob Abbott.

In coming into contact with these side lights upon outstanding figures of the last century, one cannot help gaining a deeper insight into the real significance of many aspects of the life of a generation not yet so very far from us. Not all of the studies are of equal value, several of them being rather slight, but it must be remembered that the sketches make no pretension to inclusiveness. It is true, moreover, that a book which provides so much information, suggestion, and inspiration should not be condemned for what it lacks, but rather appreciated for its wealth of material of real worth.

One of the most charming and revealing of these reminiscent chapters is that dealing with Henry Ward Beecher, who, it will be remembered, was followed by Dr. Abbott in the pastorate of Plymouth Church. He once asked Beecher to write an article for The Christian Union, now The Outlook, on how to keep well. He replied, "There are but three rules: Eat well, sleep well, and laugh well." On one occasion he expressed a love and admiration for Dwight L. Moody, but added: "We could not work together. For Mr. Moody thinks this is a lost world, and is trying to save as many as possible from the wreck; I think Jesus Christ has come to save the world, and I am trying to help him to save it." When Abbott was looking for his first parish Beecher advised him to notice the condition of the horses which the farmers drove when they came to town. He said, "Wide-awake teams indicate a wide-awake community." Another of the nuggets of wisdom quoted from the great Brooklyn preacher consists of the words: "You cannot pray cream and live skim milk."

The study entitled "John G. Whittier, Mystic," contains some data which are a real contribution to our knowledge of the spirit life of the hermit of Amesbury. The author's account of his meetings with the poet at the home of Governor Claflin at Newtonville and of his visit to the quiet cottage at Amesbury, although somewhat dimmed by years, are veritable treasure trove to the lover of Whittier. Dr. Abbott speaks of a sermon which he preached in 1893 on "John G. Whittier's Theology." In this discourse he says that "the faith once delivered to the saints is not a creed or form of doctrine; 'it is always a personal experience in the heart of the individual'—'a seed planted which takes on many forms and many growths.'"

Another especially attractive picture is that of "John Fiske, Evolutionist." The comparison between the militant, sure-footed, illumined

theism of Fiske with the spiritual dimness of Spencer, Huxley, Darwin, and Tyndall is a highly valuable history of one of the mighty thought conflicts of the nineteenth century. The study of "Alice Freeman Palmer, Teacher," is a result of Dr. Abbott's visits to Wellesley in the capacity of "college preacher." He speaks of how as he walked through the college corridors with Mrs. Palmer, then Miss Freeman, he was impressed with her personal familiarity with every one of the three hundred students. He says: "Thus while her students studied their lessons she studied her students, and she put no less painstaking into her studies than the most studious of them put into theirs. This was no compulsory or professional study. She delighted in it. She wished to know every pupil that she might better befriend every pupil. It was true for her then, as it was true for her always: 'It is people that count.'"

This work is highly informing along many lines of thought. But its outstanding merit is genuine humanity. "The proper study of mankind is man." The reader of *Silhouettes of My Contemporaries* has a signal opportunity to enlarge his acquaintance among those most decidedly worth knowing.

West Virginia Wesleyan College. LEWIS H. CHRISMAN.

MORE EDUCATIONAL TEXTBOOKS

American Citizens and their Government. By KENNETH COLEGROVE. Pp. 333. The Abingdon Press. Price, $1.75, net.

Hebrew Life and Times. By HAROLD B. HUNTING. Pp. 188. The Abingdon Press. Price, $1.25, net.

Pageantry and Dramatics in Religious Education. By WILLIAM V. MEREDITH. Pp. 212. The Abingdon Press. Price, $1.25, net.

Story Telling for Teachers of Beginners and Primary Children. By KATHERINE DUNLAP CATHER. Pp. 144. The Methodist Book Concern. Price, 60c.

Songs for the Little Child. Verses by CLARA BELL BAKER. Folk Melodies harmonized by CAROLINE KOHLSAAT. Pp. 100. The Abingdon Press. Price, $1, net.

A Study of Luke's Gospel. By ROLLIN H. WALKER. Pp. 212. The Methodist Book Concern. Price, $1, net.

The Bible a Missionary Message. By WILLIAM OWEN CARVER. Pp. 192. New York: Fleming H. Revell Company. Price, $1.50.

RELIGIOUS and secular education are coming together in the common ideal of character building as their goal. The time must come when the public schools shall pay more respect to religion and the time has already arrived when the educational program of the church is directed toward making Christian citizens and the shaping of a new social order.

Professor Colegrove has prepared a school textbook on civics from the American standpoint, a work which can rank with Woodrow Wilson's *Constitutional Government in the United States*, and which for class use

is one of the most comprehensive treatises yet published, covering as it does the entire field of national, state, and local government.

But for high political inspiration, as well as instruction, nothing is more useful than the study of Hebrew history. It is the only ancient history in which we see the whole life of the common people and is therefore the real source book of democracy. Mr. Hunting has given us a handbook not only admirably adapted to week-day schools, but for special courses in senior and adult Bible classes.

The drama has from the beginning been a handmaid of religion, and the play ideal is at the very root of education. If the church can seize and control the dramatic and play life of the community, it alone can conquer and cure the horrible corruption that has come to the world through the commercialization of amusements. Mr. Meredith, born in a Western parsonage, has inherited the cultured values of the past, free from their taint, and not only gives the dramatic instinct its true place in moral and mental growth, but develops a practical program for the church to pursue.

For child-training story telling is fundamental, but few of us can do it well. Teachers of primary schools and classes, as well as parents, can learn the technique of this art from Miss Cather's little handbook.

How shall we save our children from the decadent influence of jazz, rag-time, and doggerel? There is no purer fountain of music than the folk song. These lovely melodies with their rhythmic perfection have been adapted to little nature, play, and religious lyrics in the *Songs for the Little Child.*

Dr. Walker has followed his excellent study of Saint John's Gospel with one on Luke, following the questionnaire method. Such a plan makes study not a bit of passive absorption of facts, but a creative act which invigorates the intellect and gives fresh vision to the soul.

Mission study classes have long needed an adequate textbook on the missionary message of Holy Scripture. Dr. Carver has probably provided one of the best up to date. Some improvements might be made, such as would be suggested by Prof. W. G. Jordan's *Song of the Soil*, a charming sketch of missionary thought in the Old Testament.

BOOKS IN BRIEF

The Eagle Life and Other Studies in the Old Testament. *The Friend on the Road* and other Studies in the Gospels. By the Rev. J. H. Jowett, D.D. (George H. Doran Company, $1.50 each). There is the fragrance of lavender in these refreshing meditations, and one finds himself spontaneously turning to prayer as he reads them. This after all is the supreme test of real devotional writing. Warmth of feeling, spiritual insight, sympathy with human need, deep knowledge of the blessed Word, apt illustrations, and the thought expressed in the choicest English, are high qualities that place these two volumes among the best books of the heart. Dr. Jowett has done nothing better. We hope he will add another volume of studies in the Epistles.

The Prophet of Reconstruction. By W. F. Lofthouse, M.A., Tutor in Hebrew Language and Literature, Handsworth College, Birmingham (The Pilgrim Press, $2.25). The facile program outlined by Wells in *The Salvaging of Civilization* is the work of a romantic idealist. He, however, fails to show us where the new heart can be obtained for the rebuilding of the world. This is possible only in the sanctions of religion, not as expressed in stale dogmas nor outworn creeds, but in the puissant power of the living Christ. Mr. Lofthouse discusses this question in his incisive study of the prophet Ezekiel's philosophy and program of reconstruction. He rightly recognized the absolute rule, the supreme will, and the restoring mercy of God, as against the evil agencies of greed and self-indulgence. In Ezekiel's day, no less than in our own, these latter stand in the way of a new heaven and a new earth. This excellent study, fully illustrated by arguments from European history and literature, is a timely contribution toward an understanding of the gospel of redemption.

The New Testament Epistles. By Professor D. A. Hayes (Methodist Book Concern, $2.50). This fourth volume completes the series of New Testament Introductions by Professor Hayes of Garrett Biblical Institute. Written in a popular style, without any sacrifice of scholarship, this last volume on Hebrews, James, First and Second Peter, Jude, covers the ground and keeps in the background what others have written, in order that he may give an independent estimate of the place and value of these epistles for our spiritual guidance. Preachers and teachers will find ample material here. What is more important, they will be induced to study the writings themselves, so generously and sagaciously introduced by an honored teacher. Without doubt, these four volumes are among the best on the subject.

The Divine Initiative. By H. R. Mackintosh, D.D., New College, Edinburgh (George H. Doran Company, $1.75). These four lectures, orlginally delivered to missionaries, review certain conspicuous features of the Christian Faith. God creates and satisfies man's need for himself by meeting the desires for a fuller life, for escape from suffering, for the removal of despair. The way this is done is illustrated from history and experience. Man's response to this quickening appeal is next discussed, with a final chapter on Christianity as a corporate life. The point is well taken that "the New Testament shows no interest whatever in unattached Christians." This thoughtful book has a wholesome message.

Washington and the Riddle of Peace. By H. G. Wells (Macmillan, $2). These reflections forcibly set before the nations the supreme task of building up a new spirit, inspired by forbearance. Mr. Wells is impatient with "futile haggling for national advantages," but he forgets that short cuts have invariably ended in failure. No reference is made to Christ, who is at once the crown and criterion of genuine peace. With all its limitations, this latest volume by the most widely read author should be seriously reckoned with. Most impressive are his references to

certain nations, whose voices have hitherto been stifled but who must be considered for the sake of an adequate association of nations.

To Him That Hath. By Ralph Connor (George H. Doran Company, $1.75). Under the guise of a well told story, whose scenes are laid in the west of Canada, this popular novelist, also known as the Rev. Charles W. Gordon, deals with some of the post-war problems relating to capital and labor, not only as they affect these two parties, but also the public, the third party in all industrial strifes, and who in the final analysis must foot the bill. Happy shall we be if our difficulties can be settled in actual life as they are done on paper in this readable melodrama. In any case, one of the ways in which a solution might be reached is here related, and it is quite possible, if we have the courage of faith.

Paul the Interpreter of Christ. By Professor A. T. Robertson (George H. Doran Company, $2). This enthusiastic book on the teaching of the apostle Paul does full justice to his influence in molding the thought of the early church and giving the gospel a worldwide emphasis. Those who cannot read the extensive literature on Paul will find in this book keen estimates of what scholars have written, and also an independent discussion of the apostle's contribution to modern Christianity. We would, however, have preferred more of Robertson and less of the other writers.

To Be or Not to Be? By S. D. Chambers. A new volume of five-minute talks to children and junior congregations.

A Gentleman in Prison. The Story of Tokichi Ishii, translated by Caroline Macdonald (Doran). This is a touching story of a Japanese Jean Valjean, who confessed to a murder to save the life of an innocent man. This criminal found Christ in the prison. Every page has a fresh thrill from the Saviour's presence. You learn to love and respect Mr. Arima, the governor of the prison, and Fujii, its Buddhist chaplain, and other Japanese officials whose honest execution of the sentence of death does not diminish their honor of the converted convict.

A READING COURSE

Thought and Expression in the Sixteenth Century. By Henry Osborn Taylor. Two volumes. New York: The Macmillan Company. Price, $9.

The Age of the Reformation. By Preserved Smith. New York: Henry Holt & Co., Price, $6.

The revival of historical study is a welcome incentive toward a better understanding of international life. Wells' *Outline of History* has had an extraordinary reception. Even when we disagree with this vigorous writer we cannot but be impressed by his generalizations and pre-

dictions. Another volume, more recent, is *The Story of Mankind* by Hendrik Van Loon, written for young folks but containing considerable information of value to adults. The numerous illustrations give a striking setting to this story, which in some respects supplements Wells. But we are naturally skeptical of the ability of one mind to cover adequately the entire circle of human history. After reading these two introductory sketches we must therefore turn to specialists dealing with limited fields of art, letters, politics, religion.

The Reformation period is of special interest to Protestants, but we learn very little about it from Wells' *Outline*. Two noteworthy contributions have been made on this significant movement by Dr. Taylor and Dr. Preserved Smith. Their volumes must be placed by the side of *A History of the Reformation*, by T. M. Lindsay, and *The Renaissance, the Protestant Revolution and the Catholic Reformation in Continental Europe*, by E. M. Hulme. Those who are familiar with *The Mediæval Mind*, by Dr. Taylor, will find in the present work the same wealth of large scholarship, wide research, independent criticism, mature judgment, and conscientious thoroughness. This history is largely confined to the opinions of the upper classes and little is made of the development among the common people, of the growth of language as the medium of communication, of the struggles of the majority to find a voice in the clash and conflict of the times, and of the persistent though slow movement toward the democratization of life. In saying this, let us hasten to add that the author's purpose was to set forth the divers sentiments of this alluring time, "as they expressed themselves in scholarship and literature, in philosophy and science, and in religious reform." Judged as a selective rather than a comprehensive history, these two volumes help to an understanding of the Renaissance–Reformation period, which reaped the sowing of former days and in turn sowed generously on fertile soil for the harvest of later generations.

Dr. Smith's volume, on the other hand, makes much of the economic changes which preceded and accompanied the Reformation. He thus throws much needed light on the reflex influences of economic purposes and struggles upon the welfare and wellbeing of peoples. The chapters on "Social Conditions," "The Capitalistic Revolution," "Main Currents of Thought," and "The Temper of the Times" reveal a state of affairs whose importance only recent study has tended to emphasize. The problems they suggest were vital in affecting religious character and conduct. A knowledge how these were faced will give us a better understanding of our own baffling situations. We have indeed traveled a long distance from those days when the average family had twelve and the poor wife was a drudge. We are amazed that it was possible for Luther to remark without protest from anyone: "If women bear children until they become sick and eventually die, that does no harm. Let them bear children till they die of it; that is what they are for" (p. 509). After reading these chapters, you will be better able to answer the question, whether the world is growing better, and meet the ignorant assertions of a type of piety which fails to maintain the forward look and seems to be in-

capable of distinguishing between traditionalism which is domination by the past and tradition which is respect for the past.

The great distinction of the sixteenth century was that it cast off external authority and asserted the rights of freedom based on reason. The causes that led to this climax and other relevant considerations engage the informed attention of these two writers. "The ways of human progress in knowledge," says Taylor, "are continuous beneath the apparently broken surface of the road. Thoughts may seem new and methods novel, but within them as their efficient moving core lies the self-transmission of the past, the moving content of knowledge and forms of thought and expression, as well as the impulse to perpetuate and add to it" (2: 308). However convenient as an aid to memory, we should see to it that the division of history into chronological periods is not allowed to interfere with historical continuity and synthesis. As Benedetto Croce puts it in his recent study on *History, Its Theory and Practice*, "To *think* history is certainly *to divide it into periods*, because thought is organism, dialectic, drama, and as such has its periods, its beginning, its middle, and its end, and all the other ideal pauses that a drama implies and demands. But those pauses are ideal and therefore inseparable from thought, with which they are one, as the shadow is one with the body, silence with sound: they are identical and changeable with it" (p. 112). Taylor's history is written in accordance with this conception. It is divided into five books: "The Humanism of Italy; Erasmus and Luther; The French Mind; England; Philosophy and Science." The discussion is largely biographical, and there passes before the reader an impressive procession of distinguished names of those whose contributions are appraised with unusual ability of understanding and appreciation. Petrarch, Boccaccio, Valla, Lorenzo, Marsiglio, Guicciardini, Raphael, Angelico, Botticelli, Reuchlin, Mirandola, Nicholas of Lyra, Wessel, Ruysbroeck, Tauler, Huss, Carlstadt, Commynes, Casaubon, Rabelais, Colet, Ascham, Cartwright, Raleigh, Marlowe, Vesalius, Tycho Brahe, and other celebrities. Alas! these are mostly names to many of us, and yet let us remember with gratitude that we without them would be sadly imperfect. Some of them are placed on a large canvas and their full-length portraits have perspective and color. Others are cameo sketches. If space permitted, some of the concise characterizations would be quoted, but for these and much else the author must be allowed to speak for himself. Read the two chapters on Luther and you will have a clear conception of his dynamic character, given to violent wrath and impulsive sympathy in quick succession. Then compare him with Erasmus the rationalist, Melanchthon the moralist, Zwingli the eclectic, Calvin the logician, and you will understand how Luther was a Providential man, to turn the tides of the human race toward freedom.

The closing chapter on "The Sixteenth Century Achievement" is a readable summary, with a preliminary rapid review of what we owe to Greek culture, Roman law, Hebrew religion, and the gospel of Jesus. "From the point of view of the power and adequacy and beauty of its

expression, the sixteenth century may be regarded as the crown of previous growth." An exception is, however, made in the realm of science where "all was brave inception, but as yet too crude to admit of finished statements." Turn next to Smith's chapter on "The Reformation Interpreted." It is a masterly critical exposition of the four schools of historical writers on the Reformation, followed by a constructive estimate of this movement—its causes and effects on religious, political, and social life, and of the Catholic reaction. Our obligations are well expressed in these sentences: "The Reformation did not give *our* answer to the many problems it was called upon to face; nevertheless it gave the solution demanded and accepted by the time, and therefore historically the valid solution. With all its limitations it was, fundamentally, a step forward and not the return to an earlier standpoint, either to that of primitive Christianity, as the Reformers themselves claimed, or to the dark ages, as has been latterly asserted" (p. 750). The call, then, is clear to go forward; and what direction we take will in no small measure be determined by our knowledge of what has hitherto been accomplished. Hence the imperative need for a close and comprehensive study of history.

Going back to other parts of Taylor's work, we are impressed by the industrious research required in writing such chapters as "Italian Self-Expression in Painting"; "Self-Expression Through Translation and Appropriation"; "Anatomy, Physiology, and Disease"; "The Revolution in Astronomy and Physics." Book II on "Erasmus and Luther" is a discerning exposition of the strength and weakness of the Reformation, with pertinent observations on modern Protestantism. Of special interest to us of the Puritan lineage is Book IV with chapters on Wyclif, Latimer, Puritan Doctrine, Richard Hooker the Anglican *Via Media*. These recall the moral and spiritual forces that molded economic and social life. The two strains preparatory to the English Reformation were "the self-assertion of the English realm against papal encroachments," and, "the protest of an evangelical and independent conscience against an ecclesiastical authority which seemed both irrational and unjustified by the faith of Christ" (2: 21). Separate chapters are found in Smith on lands where the Reformation gained a strong foothold. That on "The Counter-Reformation" unfolds the militant versatility of Romanism, with which Protestantism must always reckon.

Both these writers trace the origin and growth of ideas. As these found utterance in the sixteenth century they became the basis for yet other ideas, which were modified or enriched by the steady growth of science and knowledge. There also appeared sinister beliefs, the inevitable heritage of the rank and rampant superstitions which flourished in the underbrush of civilization. Taylor remarks that they can rarely be dispelled by direct argument. "It is rather through a general change or advance in the sum total of the intellectualities of an individual or of an epoch that these beliefs are sloughed off as dead or inconsistent elements, which will no longer operate in harmony with the rest of the mental organism" (2: 327). He quotes with approval a remark by Bishop Pecock,

who opposed the Lollards, to the effect that heresy was rife among the laity because of the dearth of clergy learned in logic, moral philosophy, and divinity, to expound Scripture (2: 46). How true this is in our own day of the riotous prevalence of poisonous "isms," which undermine the faith of the half-educated in our churches. Most urgent is the call for a teaching pulpit. No amount of institutional activities in the name of the church can ever make up for this central necessity. We are indebted to both these writers for setting the issue before us with such striking ability.

SIDE READING

In addition to the extensive bibliography in Smith's volume, reference should be made to a descriptive article by him on "A Decade of Luther Study" in the Harvard Theological Review for April, 1921.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

WHO'S WHO IN THE REVIEW

No one was more intimate with the personal and thought-life of BORDEN PARKER BOWNE than Bishop Francis John McConnell, D.D., LL.D., now in charge of the Pittsburgh Area of the Methodist Episcopal Church. A brief biography of Professor BOWNE will be found at the end of the posthumous article by him in this number of the METHODIST REVIEW. The contributors to the symposium of appreciations to Bowne and his philosophy are introduced to our readers at the close of each of their tributes.

P. WHITWELL WILSON, an English journalist, formerly a member of the British Parliament, and the author of such unforgettable books as *The Christ We Forget* and *The Church We Forget*, has been in attendance on the Washington Conference for Disarmament and therefore can discuss it with the knowledge of a journalist and the insight of a Christian.

JAMES CHAMBERLAIN BAKER, D.D., head of the Wesley Foundation at the University of Illinois, continues his study of the Interchurch Steel Strike Report, which he began in the REVIEW of May-June, 1921.

BERTRAND M. TIPPLE, D.D., President Collegio Internationale, Monte Mario, Rome, Italy, probably has no peer as to knowledge of political and religious conditions in Italy from a Methodist and American standpoint.

The Rev. FRED D. GEALY, Methodist minister at Townville, Pa., interestingly discusses the Fourth Gospel in the department of Biblical Research. He has been a pupil of Professor Adolph Deissmann, University of Berlin, one of the greatest living New Testament scholars.

Owing to the space given to Bowne material, the editor has been compelled to greatly circumscribe the Notes and Discussions in this number.

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